The Travels of the Children of Israel

J. C. BROCK

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The Travels of the Children of Israel

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I am indebted to my friend, Elder J. M. Bagwell, for some wholesome criticism of this book. The book is dedicated to the consideration of all the children of God who may read it, and the desire of the author is that they may be charitable towards errors as well as to differences of opinion in reference to Scriptural meaning.

—The Author.

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The Travels of the Children of Israel

CHAPTER I.

SHADES AND SHADOWS.

To be able to study intelligently shades and shadows of the Scriptures is the highest order of study in which God's children may engage. The study of the Travel of the Children of Israel is the study of the Christian's life from the time God begins the work of regeneration until it is complete in the saving grace of Christ as his Saviour. This work of regeneration begins as a shadow or shade which throws its impressions from Christ as its substance on back to the beginning of the time when God began the work. All this subject of regeneration begins with the travel of the children of Israel when Joseph was sent by his father Jacob to see his brethren who were herding the sheep. This subject, therefore, is a type or shadow which must be properly understood in order to understand how it may apply to our lives as Christians. Thus, we will have to define characters all along in order to keep abreast with the Travel of the Children of Israel.

It will be proper to state also that we will not be expected to refer the reader constantly to certain pas-

sages of Scripture in order to verify our position; but the subject should be carried on as a connected whole, so that it will not be difficult to refer to the subject in the Bible to find the substance of our discussion. To illustrate, you must refer to the Bible to find that God named Jacob Israel; and that from this reason Jacob's children would necessarily be called the Children of Israel. What will make this book of interest to you will be the study of these characters as shades or shadows of a substance of which the Bible student will feel an intense interest.

In order to understand Jacob, we will have to refer to his ancestry as far back, as at least, to his grandfather Abraham, and then to his own father, as well as to his brother Erau. Abraham, Isaac and Jacob are used here to represent the Trinity: Father, Son and Holy Ghost. These three are one in substance, but in office they are three, each one filling his station in the Godhead. It will not be difficult to see the true application as is made here, if we refer to the Scripture describing what each one did in life; that is, what each man accomplished in order to jutify the character he represents. Each subject of itself is complete in its type.

THE TRINITY IN ABRAHAM, ISAAC AND JACOB.

Abraham represents God in the Trinity, because he offered his son as a sacrifice, and also because he is called the Father of the Faithful. He represents God because he sent his old servant down in his own country among his kindred to the house of Laban for a bride for Isaac. The manner in which Abraham sent this servant for the bride for his son demands some explanation. In the first place the servant had to swear to

Abraham that he would not select a bride from the Canaanites among whom Abraham lived. While God is the maker and creator of all mankind, and preserves them alike with all natural blessings, when it comes to the choice of a bride for his Son, we learn that the selecteion comes from the same family for the whole Trinity. Abraham selected Sarah down there; Isaac had his own bride out of the same family, and so did Jacob. The counterparts to the Son and the Holy Ghost are types of a different law to that for which Isaac and Jacob personify. Abraham, typifying God, lives among the Canaanites, but will not have one of these women for a bride for his son. She must be a type of the spiritual, and we know that Canaan at this time was not spiritual; yet it was a land of promise, while the people of that age were not of that promise.

This old servant represents the Gospel minister and had his misgivings about the bride going with him in just the same way that the Gospel minister has to-day about the children of God going with him to his Master. "If the woman will not follow thee, then thou are clear from this oath; but don't carry my Son back there again." This is a type of Christ having once been offered for sin cannot be brought back to suffer again or be recrucified for the bride, as Isaac was already offered before this transaction of the servant with Abraham. It may as well typify the covenant of redemption before the world was made. In either event it would be impossible in this oath the servant took to require Isaac to come back for the bride. We are taught that this office belongs to the Holy Ghost or Comforter after the death of Christ. The old servant was practically a messenger sent by Abraham to the house of Laban to convey the

message that Isaac wanted Rebekah to come with the servant and be his bride. So this is the office of the Minister of the Gospel to go to the bride through the Holy Ghost to come to Jesus. The old servant had the presence of the Spirit on his journey to the house of Laban. These are shadows pointing to the Church even two htousand years in advance of that time; or, rather, pointing back to that time. We are taught—"Because of the new we may walk on the old." The children of God, like Abraham, worshiped Him by faith with the guidance of the Holy Spirit; and this is also the way in which they do it now, while the Church of Christ was not established at that time. These shadows point forward to Christ, just as they do now backward to Him. They were saved then by the promises of Christ in the same covenant of redemption which saves all God's children to the end of time. The salvation through his life on earth will be discussed later on.

A manifestation of a child of God to the minister, in just the way Rebekah did, constitutes the Church militant. She went with the old servant to meet Isaac his master. Yet Rebekah represents the spiritual bride in that she informed the servant that there was room in her father's house for lodging for them, and straw and provender for the camels. Her father's house was the law house from which all the brides or the Church in all ages comes. The camels represent the law, or the Ten Commandments, which find lodging in the house from which the bride Rebekah came, therefore, satisfies the thirst and hunger of both the servant and the ten camels, which takes place in the organized body.

We notice also that her brother Laban and her mother wanted the servant to remain with them for at least ten

days, which is a type of the Church in the law dispensation, or the child of God rather in the law dispensation; but we notice that the old servant did not remain the ten days, which is a shadow of the minister of the Gospel in the Gospel age. Yet the bride returned with them, with her servant, on the ten camels or commandments until she comes in sight of Isaac, when she throws a veil over her whole person, after lighting off the law covenant, and goes to meet Isaac, who is a type of Christ. This veil is the same type of the glass through which we see Christ darkly. Rebekah asked the old servant whom Isaac was; she had never seeen him before.

It is under the Gospel that we learn or teach the little children of God what Christ is after they see Him. The minister, under the guidance of the Spirit of God, can teach the body of Christ or the Church so that it grows in grace and a better knowledge of Christ. In fact, we find Him only at the end of the law, just as Rebekah did when she lighted off the camels and met Isaac in the field.

It must be remembered that Rebekah was of Abraham's kindred, and that Isaac accepted her and loved her when they were brought together by the old servant of God. This can have reference to no other idea than to the predestinated purposes of God in regard to the Gospel age. This veil is thrown over the Church, or, rather, over the Spiritual body, until the power of God through the Gospel reveals the merits of Christ as the hope of life eternal as well as temporal. Of course, Rebekah was Abraham's kindred before she met Isaac, as well as was she the kindred of Isaac.

Eternal salvation was in the promise of Christ before

the world was. Now His life on earth is only a manifestation of what we should do to glorify God and be blessed while here in the world. It is now the union of Rebekah and Isaac that constitutes the marriage relations which is the Church organic—the building process from which Jacob and Esau came. Jacob takes the spiritual leadership in this family of Isaac. All the spiritual blessings come through him as a type of the Spirit of God. He traded with his brother when Esau was faint with hunger, when Jacob gave him the mess of pottage for the birthright. This is only in accordance with our experiences with the two spirits contending within us. We all acknowledge the supremacy of Jacob in us; and he takes his position in our lives by an honest deal with the natural man. After the trade is made it stands for all time that the birthright is transferred to the stronger man that is within us. Sometimes the yoke is broken when Esau takes the ascendency. Then we are yielding ourselves to Esau and we have: "To whomsoever we yield ourselves servants to obey to him we are his servant." But the fact stands out without contradiction that Jacob owns the birthright of Esau and that Esau cannot recover it.

The whole transaction between Jacob and Esau was to illustrate through this allegory the very principle we advance that there are two principles in every child of God. Read what Paul says about it. This only treats of eternal life—how it works in the child of God. Jacob and Esau are two characters here in this story; but they blend into one man and mean one individual. They are two men naturally; we must not look at them from a natural standpoint in order to get the spiritual meaning in this figure of speech where we have the dual man—

the two in one. Yet we have to get the spiritual meaning from the likeness the natural dealings imply, or the lesson taught by the transaction. I believe that when two men make a trade on fair terms, like Jacob and Esau did, that the trade should stand fixed. The pottage and the birthright are figures used to show the dealings of the Lord with the two elements in the regenerated person. It is carried out all the way through this story in each one of Jacob's and Esau's family. Unless we make a spiritual meaning to every transaction, we would not be supposed to be studying Scriptures. For we are taught that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Paul says the Scripture is given for these purposes above mentioned, and we must take what Paul says as authority. Therefore, because one may hold that this Bible, or any part of it, is only a simple transaction without any dual meaning, does not agree with what Paul says about it.

The pottage always goes to the natural man; the children of Israel longed for the fleshpots of Egypt, after they had been delivered from the bondage of death in Egypt. It is in accordance with the divine law that the natural man must be provided with the things that belong to him. The birthright belongs now, or rather goes, to the stronger man in the person of Jacob. It belongs to the natural man by natural birth. While these brothers are twins, yet the birthright belonged to Esau because he came into the world first. It is in accordance with the wisdom of God to make the spiritual or never dieing part of man to be the stronger man. Therefore,

if he be wiser and stronger, because stronger means wiser in this sense, we must acknowledge that it is proper for Jacob to have control of the birthright of himself as well as of his brother. This birthright leads directly up to the fact that Jacob should have the blessing from his father on the same principle. In fact, the blessing came through their mother, Rebekah, who is a type of the Church or bride of Christ. She was the one who managed the affair for Jacob. She clothed Jacob with harry skins like his brother Esau naturally had, so as to deceive Isaac, their father. Isaac was like Christ, just before His death; He wanted to give the blessing to the natural man by avoiding death; but when He, like Isaac, saw the blessing went to Jacob, He cried out not my will but thine be done. This is the only acceptable prayer to God. We learn from this figure, then, that it is proper to carry out the will of the Lord, when we know it, under all circumstances. God teaches in other Scripture that "Jacob have I loved, but Esau have I hated."

This blessing then comes through the arrangements of the mother of us or the bride of Christ, which is the New Jerusalem; but the fact comes that Isaac gave the blessing and not the Church. Eternal life comes through Christ in order to bless the never-dieing element in the man. After Isaac realized what had been done he says that Jacob is blessed; when Esau cried out, "is there not another blessing, my father?" Then Isaac blessed Esau with all the natural blessings of earth, all the good things of which this earth can furnish. But the special blessing in which Esau must bow down to Jacob went to the latter, just in accordance with the plan of God. To the natural view there was some apparent injustice done to Esau, but when we look at it from the Providences of God, it

was in accordance with God's plan, and thus it was not unjust at all. God, as a sovereign, has the right to do all things according to His own pleasure; and, like the potter's vessel, we have no right to say why God made us thus.

REBEKAH, THE NEW JERUSALEM.

Rebekah represents the New Jerusalem, because Isaac carried her to his mother's tent after Sarah was dead. His mother represented the law dispensation or Old Jerusalem, accoring to this allegory. It is said, too, that Isaac loved Rebekah, as no doubt Abraham loved Sarah just as well; but the two women each represents the Church in two eras here mentioned. We learn, too, that all the wealth of Abraham went by inheritance to Isaac, and that this wealth was in the hands of the old servant to offer to Isaac's bride. So all the wealth of Heaven belongs to the New Jerusalem, or the spiritual body of the Church of Christ. God put the idea of coming to the well and giving the servant and his camels water into the heart of the woman. So that the work of God was only manifested to the minister of the Gospel, as a type in the old servant, as evidence, and was satisfactory to this servant as the work of the Lord. The water of salvation, or the cleansing element of the Church triumphant, comes to the militant body. Rebekah drew the water and watered both the servant and his camels. Rebekah also was the one who sent the old servant away by agreeing to go with him as the bride to be of Isaac. We conceive the idea that Rebekah was not yet in possession of Isaac as his bride. She is now to fill the station in which Sarah occupied as the Church triumphant. She triumphs through Isaac, as her husband, who carries her first to

Old Jerusalem, just where Christ carried the Church first. We learn, however, that Abraham sent the servant for this bride for his son, just as God sends his prophets in advance of the disciples, both of whom are the foundation for that house not made with hands. Naturally the disciples are the bride of Christ, but the Church triumphant is Rebekah, who represents the saved out of every nation. These are God's kinsfolks in the allegory.

When Abraham dies and leaves his estate to his son Isaac the spiritual significance implies that at the coming of Christ God places all his possessions in the hands of Christ, who carries the Church in its redeemed state to Old Jerusalem, or the tent of Sarah. Sarah represents the law Church or law dispensation here in just the same way that Leah does, Rachel taking the same office as Rebekah does. Jacob being the type of the Spirit, has two wives. One of his wives and her posterity must be one organic body in the law dispensation.

JOSEPH AND BENJAMIN.

Rachel takes the body of the Church in the type of the organic body of Christ's Church, the apostolic age, or Gospel age. We can carry the type on, say in Rachel, to her death, when Benjamin was born, who takes the type of the Spirit, his brother Jospeh being Christ. This idea of the figure is verified by the fact that we die daily. Joseph here takes the type of Christ, because Joseph was the one to preserve life in Egypt for the children of Israel. The word preserve here precisely illustrates the office of Christ in the predestinated purposes of God. Just why God has this order in the arrangement of his purposes is the object of this book to try to show.

THE BLESSING IN THE SEED OF ABRAHAM.

Isaac is the natural seed of Abraham, and the blessing of all nations comes through Isaac, because Isaac takes the type of Christ in this allegory. This idea is carried out from the fact that he went to Gerar, where Abimelech was king over the Philistines. Here God directed him in a dream to not go to Egypt, that he would give all that country to his posterity, having reference to the family of Jacob. It is generally construed that as Christ came through the heredity of Abraham this Scripture is applied only to this fact; but it goes without saying, that all the steps in the allegory lead up to Christ finally as the great blessing with which God intended to bless all nations. Here it has reference as a type of Christ in Isaac, Abraham representing God.

Here in the plains of Gerar he redug the wells of his father Abraham, which had been filled by the Philistines. When he redug one the Philistines strove with his herdsmen and gained it, and, also, the second well. But when Isaac dug the third one the Philistines did not strive for it.

These wells represent the three dispensations of God. The first one is the law dispensation which Christ redug; the second well was the dispensation in which Christ lived ,and the third one is the Gospel or Spiritual age for which the natural man does not strive to obtain. It is foolishness to him—he cannot understand it.

JACOB GOES AFTER HIS BRIDE.

After Jacob had received the blessing, Isaac sends him to the house of Laban for his wife, the same house where his father and grandfather married. Jacob assumes the office of the Spirit, and, unlike the manner in which his father married, he goes alone to seek his bride. We conclude, therefore, that the work of the Spirit is a separate and distinct work in which the old servant could not partake. The old servant is to organize through the direction of the Spirit, who directed him on the way; but the Spirit is to take the things of God and show them to us. Christ had disciples who were to preach the Gospel, which is to collect the children of God in an organized body; but the Spirit is to take the things which God would have us know and show them to these disciples of Christ. Therefore, Jacob goes alone to seek his bride, and, too, must have two brides for apparent reasons.

While God was directly over the children of Israel, directing them in all their movements, yet it was through the promises of Christ before the world was that this work in the law era was performed. The travel of the children of Israel verifies the fact that man alone cannot please God. So we have a prefigure of the Spirit of Christ ruling over two wives from the same family. The children of Israel under the law dispensation are the same body under Christ or the Christian dispensation; but under the latter the child of God looks to Christ as his mediator, the one coming between us and the vengeance of God. He satisfies God in our behalf for what we could not do. Here Jacob takes both the law and the redeemed bride and presides over them as one family,

as the husband of both. Abraham had two wives for a similar reason; but his inheritance went to Isaac as the type of Christ. Yet Abraham gave gifts to the children of his other wife, just as Jacob has children from both Rachel and Leah, but loves Rachel and her children better than he did Leah and hers.

THE SEVEN YEARS FOR EACH WIFE.

Jacob contracted with his uncle Laban seven years' work for Rachel for his wife. They agreed to the conditions which Laban made by which Rachel was to become his wife. This contract, unlike many we make, allowed Jacob to become in possession of his wife at once, instead of waiting till the expiration of the seven years. Like Christ, when he woke the next morning he found that Leah was the woman given him to wife; and like Christ, he agreed to serve another dispensation for the bride he loved. So we see that the promises of Christ in the plan of redemption purchased the bride over which His spirit presides in both law and Gospel ages. They are each a complete cycle of time, and hence are both His, one as much as the other. Then we learn that Jacob, according to the law under which the family existed, had to take Leah as well as Rachel in this figure. The contract no doubt was made in day time, but it was night when Jacob came first in contact with the first wife. So it was with the Spirit of Christ. He came in the law of dispensation and perfected the law, just as Jacob took Leah to comply with the law. Christ lived out a complete cycle or completed the cycle of the law rather, before the bride he loved came in his possession. Jacob fulfilled Leah's week after marrying her before Laban gave Rachel to

him to wife. This carries out the constructions above put on the subject about Christ coming in the end of the law. In fact, He came as the end of the law to them that believe. That is this: To them that believe in God, He came as the end of the law to this individual, and hence this individual can believe in Him when He is revealed to such.

JACOB LIVES WITH LABAN.

Jacob not only lived seven years each for the brides in the two dispensations, that is, seven for Leah and seven for Rachel; but he lived six other years for the cattle of Laban, making twenty years in all that he lived in the house of Laban. The six years he served for the cattle meant that the works of the law were also perfected by the Spirit which he also bought. The six days represent the work days of the week and the seventh is the day of rest; the application here is that the seventh is the day in which we find rest. The dispensations are completely bought by the Spirit as applying to the brides; but the seventh year is a type of the rest which we find by our own effort, by working out our own salvation. Even in the latter case, we are directed by God himself. Jacob here worked seven years before Leah came in his possession, just as Christ lived on earth and completed the law work at His death; and the seven days in which Leah was to fulfil her week refers to the time after the death of Christ until the Spirit was manifested to all nations. It was now that Jacob becomes in possession of the second bride in Rachel as the type. Those who fear God and work righteousness now are accepted of God; and it was verified just after Peter had this experience when all nations were gathered together and the house was filled

with the Holy Ghost. This house has reference to the completion of the work of Christ in which He promises to send the Holy Ghost after His death, completely filling the house, a perfected work in visiting the elect of God from every nationality. Peter thought before this time that the Gospel was to the Jews only. He did not understand the miraculous event of the sheet being let down on the housetop and the different animals of the earth being presented to Peter as meat for him. Some of the meat here in this sheet was not fit meat for the Jew; but when God cleans the works of all nations that fear Him they are not unclean. It's those that fear God and work righteousness that He accepts. The literal meaning is that God cleans the work of the individual, as is illustrated by Jacob working the six years for the cattle of Laban.

The covenant made between Laban and Jacob when they made an altar of stones and ate on it was at the parting of the ways. Jacob was leaving the law house of Laban, and was under the protection of the Lord, because Laban was intent on having trouble with Jacob, until the last night before he caught Jacob the next day, when the Lord appeared unto him in a dream and told him to do neither good or bad to Jacob. Now, then, the work of the Lord with the Spirit is taken away from the law dispensation, or the house in which both brides lived and carried to the house of Isaac as a type of Christ.

It should also be mentioned that the conditions of trade between Laban and Jacob were changed ten times. This has reference to the Ten Commandments, as also the ten sons of Jacob, except the sons of Rachel, which latter are a type of Christ and the Spirit.

These changes are all made by Laban with the inten-

tion of benefiting himself; but the Lord favored Jacob and made the results of every change go in his favor. When Jacob had finished his purchase price for the two houses or the two wives, he would not hire again to Laban. He is now to provide for his own household. Because when he began work with Laban, his father-in-law had but little, but when the time was out of the hire Laban was a wealthy man in cattle. So Jacob makes the conditions in this deal of the six years' work in this way: Jacob is to work for Laban for a certain part of the increase of the flocks. After taking out of the sheep and goats all the spotted and speckled and the brown and turning them over to Laban, who gave them to his own sons to keep them a three days' journey away, then Jacob was to take the rest of the flocks of plain sheep and goats without specks and spots and without being even brown among the sheep; and was to have all the increase in the spotted and speckled and brown from those which were of a uniform color. It was through the management of Jacob that the increase was mostly spotted and speckled and brown that made him immensely wealthy. Laban acknowledged that all his wealth up to this transaction was due through Jacob from the Lord; and was on this account the reason he wanted to retain the services of Jacob over his flocks. We learn that the increase is from the Lord. This principle is carried out all the way through the Levitical law.

The change, therefore, in this deal with Laban and Jacob must necessarily be changed ten times, because it is impossible to keep the law without violation; it requires the Spirit of God to perfect it, and all the increase from it, therefore, belongs to God and not to Laban. If one of these ten laws is violated the vengeance of God is on

the violator, and hence he is as guilty before God as if he had violated the whole Ten Commandments. We may now understand why Laban made ten contracts with Jacob and broke all of them.

THE THREE DAYS' JOURNEY.

Laban carried his flock, after the separation, a three days' journey from the flock over which Jacob had control. The three days' journey here refers to the three dispensations of the children of God in the travel of the children of Israel. The first is in the law of the Ten Commandments with the typical offerings. The second is that period of the life of Christ from the time He came into the world until His ascension after death. The third era or dispensation is from the time when the Comforter was manifested to Israel until the end of time. These eras all belong to each child of God individually; because the Kingdom of Heaven is in each one of them, and all these manifestations must therefore take place in each one. These very principles are the object for which this book is written. We will try to show that each one is revealed to the child of God and the command is to him to fulfill them. When we get the best out of these great things which God gives us we try to follow His commands; and in following them we get the blessing here for us in whatever era we may live. These things have an antetype in the natural life that comes alike to all persons. Men often think that they are born in the world to woe and misery; that because life to them is rough and bad they conclude that it could not have been otherwise. All men naturally are born equal. That they have equal opportunities in life, there are all the arguments to prove

it. The poorest opportunities to greatness are no reason why men under them have not gone to the highest achievements in life. So it is with one of the children of God when he is born into God's Kingdom. He is made heir to all the good things in this Kingdom, and hence it is his privilege to take advantage of every opportunity in this Kingdom that one does in the natural Kingdom. Of course a man must be born naturally before he can get the natural things for the natural man. So the man must as well be born into the Spiritual Kingdom before he can be a subject of that Kingdom and get the things that are for such in that Kingdom. The good things in the Kingdom of Heaven are like the good things of the natural Kingdom, they are not thrust on the individual; but he must work for them in order to secure them. He must accept the opportunities as they are presented to him. We will try to show how these things are from time to time, as we pursue the course of this allegory.

CHAPTER II.

THE CHILDREN OF JACOB, OR OF ISRAEL.

Jacob had two wives and each wife had her maid. Out of these four women came the children of Israel. The manner in which they came was as legal in that time as the manner of a family from one woman comes in our present age. So there is no question of the legal descent of the children of Israel. They are each one and all of them born as types and shadows of things to follow. The family was not selected because of its highest standing as a nationality, or of its numerical greatness. On the contrary, it was probably the fewest in number coming down a pure lineage from Seth.

Jacob's first wife was Leah, who had six sons and one daughter. Her family is a type of the legal dispensation with the daughter as the legal type of that Church. Of course there was no Church at that time, but the daughter is a type of such a Church. We have such Churches the present time of this age. To complete, however, the type of the law as this allegory contemplates, we must include the two sons of the maid of Leah as well as the two sons of the maid of Rachel. These four sons, with the six sons of Leah, make the true type of the law. The two sons of Rachel in like manner is a type of Christ and His Spirit, or the Gospel Church, the Spiritual Church; the one which Christ set up out of the same material out

of Jacob's family that we now have under consideration. They all have the same father as a type of the Spirit in Jacob; but having different mothers, we classify the children according to the types of which they represent.

It is interesting here to trace the children of Leah's maid as a type reaching back from Adam to the deluge; those of Rachel's maid coming from the deluge to the age of this allegory of where they begin to figure with Egyptian life. The four rivers coming from the border of Eden is a like type, as well as the family of Noah, with his four pairs. These four pairs all refer to the division of the family of God into different ages. In like manner the three—Abraham, Isaac and Jacob—are comparable with the three stories into which the Ark of Noah is divided, the three divisions of each holding the four divisions of the family. The same thing is illustrated in the four rivers as they come from the parent home of Eden. They divide at the border of Eden and not in Eden. So it is with our lives. Life in its originality begins in Eden with all men everywhere. If we keep up these divisions we will avoid many pitfalls of error in the study of the Bible. We will especially be able to understand in what condition Adam was made as he stands related to mankind. This is a bone of contention that mystifies the study of the subject of regeneration. Especially so in regard to our original state in which it is called sin.

These four divisions are in the three eras of the life of every child of God—each one lives out each life in the four divisions of his experience with God. We call, therefore, the three eras the Trinity of God. We will have occasion to refer to this arrangement, which God fixes here in the inspiration of His Word, as it comes up or manifests itself at the proper time. For instance, when

we come to where the law was written on the four slabs of stone we will show how the first two were broken, and why they were broken, and the reason that they should have been broken in this great allegory of our lives. There is always a reason for everything that occurs in the Bible, whether or not we are enabled to see it. Everything that is written in the Bible is revelation; that is, it is the revealed Word of God—it is made known to us—so that it is our right and privilege to understand it by the proper research and prayer to God for the proper application of the Scriptures. Paul advises Timothy on this line to make these researches himself; it must be done by himself through study. This study is not necessarily the exclusive study of the Bible, it must include our own life and relation to God the Father, God the Son, and God the Holy Ghost, all as one life of one individual. When this is done the minister will not be ashamed of his ignorance in not knowing how to rightly divide the Word of Truth.

To begin at the beginning, as has been divided in these four divisions, we lay down as an incontrovertible fact that all these women belonged to Jacob by purchase and gift. He worked for Laban for the two wives, and the maid of each came as her own property from her father. So that the two maids as well as Leah and Rachel came legally to Jacob. The children of each maid came by permission of her mistress to the father of the children; and each mistress claimed these children as her own. Therefore, the children of the four belong to the two dispensations, the legal and the Gospel ages. Yet, for a proper understanding, it requires the division, as Moses makes it here in all his books.

These sons of Leah and the maids or bond-women rep-

resent the law. Christ himself comes by lineage through Leah, making the fourth son, in this same division of the four, the son from whom the Lion of the tribe of Judah came. It was proper that He came in the law division, because He perfected the law, which we could not do with our lives. He came as the end of law; that is, He ended the law to them that believed in God. After this act of His the believer in God could understand that it is through Christ only that he is acceptable to God; that it is only through Christ that he may approach God in an acceptable way or manner. It goes without saying, that the children of God belong to God; yet here in this division it becomes necessary on account of us being mortal that a mortal such as Christ had, be presented to God in our behalf that we be satisfactory to God as mortals. For this very reason, He cannot make any allowance for sin. This question of sin must be applied to the ten sons, leaving out Joseph and Benjamin, as they were left out of the sin of selling Joseph, who is a type of Christ in this allegory.

The six sons of Leah here carry the figure through the era of the law period to the last day in which the daughter takes the type of the Church in its legal aspect. When the sixth son was born unto Leah she remarked that "now will my husband dwell with me, because I have borne him six sons," having reference to this very idea of the allegory that Christ was the end of the law. The daughter, Dinah, here represents judgment, and "judgment begins in the house of the Lord." In the same way, Issachar, the fifth son, means hire, because Leah gave Rachel her sons mandrakes for Jacob at that period of the law.

The sons of Zilpah, Leah's maid, have an application in

this four divisions, because Gad means a troop and Asher means happiness. Literally, this troop comes on to happiness in the figure; and it therefore has its application in the arrangements of God toward our lives as His children.

BILHA'S SONS.

Bilha's sons belong to Rachel because she had a right to give her maid to Jacob to wife. She bore Dan, representing "Judging." Here this judgment came on Rachel because she envied her sister Leah of the children she had, and she, herself, had none at that time. Yet Judging came properly in Rachel's life at this time, before she was ready to come as her type anyway. It was not her time in the story to bear children yet. So she expected to be built by the children of her maid Bilha. Naphtali, the second son of Bilha, means "My Wrestling," and has reference to Rachel, literally, as Naphthalim. Instead of making the children of Bilha come as a type from the deluge to this present time, as we suggested heretofore, it will be more in keeping with the allegory to let her children come on down to the Red Sea deliverance. It was a delivery at the deluge, and so it is a delivery at the Red sea. The trinity runs on through all these different ages in the purposes of God, and shows the life of each one of the children of God being preserved by the trinity. Rachel being a type of the Church Triumphant, is the body over which the life and death and resurrection of Christ presided in the person of the Holy Ghost. This Holy Ghost or Comforter is also the Father or head over the Gospel dispensation, the last stage of action with the Christian while on earth.

The same idea is carried out when Jacob returns from

the house of Laban to the house of Isaac, when he meets his brother Esau and makes reconciliation by sending in advance to meet Esau the handmaids and their children, then Leah and her children and in the rear Rachel and Joseph. Benjamin is not born at this reconciliation, and was not proper to reconcile the type which he bore with the type which Esau bore. When Jacob went in advance of this caravan to meet his brother and they met and embraced and wept, Jacob told Esau that God had graciously given all these children to him. The present to Esau in the flocks sent in advance of the wives and children are types of works which the Holy Ghost gives for the natural man to do. Esau said he had plenty, which is the truth, but Jacob insisted that he take presents, which Esau finally consented to take. We will find abundance of evidence to show that the natural spirit in the child of God is made subservient to the Spirit of God which is also present with His children.

CHAPTER III.

THE PREDESTINATION OF THE CHURCH.

It would take a book alone here to make all the incidents which come up in this story. We must hasten to prepare the family to go into Egypt. Heretofore the Church alone has been in process of construction. We must first take the whole in order to see the different parts of which it is composed. In going into Egypt the product of the three patriarchs go down there; Abraham, Isaac and Jacob literally go down there. Yet, too, Abraham and Isaac were not allowed personally to go to Egypt, because they here in this type predestinate the Church or the foundation of the Church, Jacob representing the Spirit which must be an instructor. All this country which God gave to Abraham and to Isaac was transmitted to Jacob when his name was changed to Israel. This is a type of the Spirit presiding over the Church in this story, in just the same way that the Spirit to-day presides over our worship. Hence, we must have a clear delineation of the Church before we can understand the material out of which it is made.

BENJAMIN.

When Benjamin was born Rachel dies. When Christ dies the new dispensation is born or ushered into the world; the New Jerusalem comes down and dwells among

men. Hence, Benjamin is not much used in the allegory until we get back and reclaim, or come in possession of Canaan, the country from which we are now making preparations to leave. Benjamin will be referred to especially when Jacob himself must go to Egypt in order to be cared for by his son Joseph, where his life with all his children are preserved by Joseph. We know that it was through Christ that our lives are preserved or kept. This preservation is shown in the story before us of our lives under conviction of sin down in Egypt. This story now changes into the natural man in Egypt, and Benjamin is almost completely left out, and the dealings of the Lord with His children are while they are convicted of sin. They sell Joseph just as our sins under the law sold Christ.

The children of Israel are shepherds looking after the welfare of their father's flocks. Joseph, it seems, was not one of the boys to look after the flocks; neither was Benjamin, as Benjamin was to remain at home with his father Israel. Joseph was sent by Israel to see how the older ten boys were getting on with the flocks. Let us keep in mind that the ten sons referred to represent the law. Joseph had dreamed that the boys were to fall down and worship him—that they were to obey him, in other words. This obeisance also went to the father and mother as well. Hence the preceding part of the story applies to the predestination of the Church. Joseph starts out as a type of Christ and continues as such. They conspired to kill their brother when they saw the dreamer come in sight; but Judah, the brother from whose tribe Christ came, advised to sell Joseph to the Ishmelites, so that his blood might not be on their hands.

Reuben advised to cast him into a dry pit so that he might deliver him back to his father; but while Reuben was gone they took him out of the pit and sold Joseph for twenty pieces of silver to the merchantmen of Ishlmael. So here we find the use of the Ishmaelites, the descendants of Ishmael, the son of Abraham by the bondwoman. They are left out of the inheritance with Isaac, but they buy Joseph. Here is sin buying Christ, the sin of Sarah, who is a type of the law, in whose tent the bride of Isaac dwelt after her death. It seems that this sin goes pretty far back for its origin. Yet these Ishmaelites carried Joseph to Egypt, in just the same way that our sins brought Christ to earth to preserve our lives. Esau was about the same character as Ishmael. The difference is in the mothers principally—Sarah took away the inheritance from Ishmael and Rebekah took away the blessing from Esau. There is not much difference in the common law of nature in Ishmael and the moral law of nature in Esau. Hence the common law of nature bought Christ; and, too, the moral law could not save us. Too, it was the moral law of God that sold Christ as a representative of the Ten Commandments in the ten sons who sold Joseph.

There was no water in the pit in which Joseph was cast by his brethren, because Joseph here is only a type of Christ in whom come water of salvation. Then the sin or pit in which Christ was cast for us was our pit, and He had to suffer the whole sin without water of salvation. Joseph is a type of Christ, and hence there is no water in the pit in which he was cast. Water is a type of cleansing or washing something that exists. This pit is sin in which the children of God were cast in the pre-

destinated purposes of God. Because Israel here existed before it came in contact with the natural man or the world as we will find in Egypt. The prophetic law takes Christ out of the pit of sin in which it cast him and sold Him to the natural man in Egypt. If we trace the pits referred to in the Scriptures we will find that the child of regenration is often cast into pits in which he finds water. But the pit in which Joseph was cast is the sin of predestination in which Christ was cast in the covenant of redemption. Hence there is no water in this pit. This Joseph had to prefigure Christ. The mother Church in the story or figure is the one who brought about the Ishmaelites. Abraham is God; Sarah is the original bride; Ishmael came from the bond woman and is not an heir, but the product of a sinful act by Sarah. This sin carries Christ to the world to preserve life, eternal life, as is represented in the children of Israel. Isaac was the true heir. Rebekah takes the place of Sarah; her husband is Christ typified. The Holy Ghost follows Christ; so does Jacob follow Isaac; the children of Jacob therefore are spiritual. Yet the division in this allegory is in the spiritual family. It's the spiritual man that becomes distressed and must suffer the distress as we will see in Egypt. The bastard family carried Joseph to Egypt and sold him to the king's captain. The king in Egypt is the spirit that rules over the natural man. The Egyptian is the natural man and the officers in Egypt come from the family of Egyptians. Hence there is no Israel in Egypt when Joseph is carried there, and Israel does not come until Joseph sends for them, after he has shown to the king the finger of God on the wall of the palace in which the spirit of the natural man dwells.

Joseph interprets or tells the king the meaning of the dealings of God toward the natural man. We must keep in mind all these types and shadows, so that the meaning of the story may be applied to us in our experiences of the dealings of God toward us in regeneration.

CHAPTER IV.

JOSEPH SOLD INTO EGYPT.

When Jacob sent Joseph to enquire about his brethrens' welfare it was the type of Christ being sent by God to see after His brethren. Benjamin was left at that time with his father, just as the Spirit was left with God while Christ was sent to earth. The coat of many colors was sent to their father Jacob, or rather the legal dispensation in the ten brothers, carried this coat to their father, who declared that it was Joseph's coat and that no doubt he was torn by wild beasts. These law brothers are a type of the great beast that is referred to in Revelations. There was then no mistake made by Jacob when the sons would have him decide just as he did. They are all types or shadows pointing to the last time on earth, as well as the law dispensation, which precedes the last time. This coat of many colors represents the coat of righteousness of many conditions or all conditions Christ wore when God sent Him in the covenant to redeem God's children. The whole transaction is a type of what took place before the world was made, because, as was stated, Egypt is the world referred to in the allegory.

The coat was dyed with kids' blood, which means disobedience. Hence we will call the kid all the way through the Bible disobedience. For a like reason we call the sheep obedience all the way along. No one will deny the

fact that these animals are types; but just in what way they are applied will be the subject of frequent reference. If the goat here means the sin of disobedience it must be applied in this way wherever we find the term at any other place in the Scriptures. In like manner we construe the term sheep as an abstract, and must go along with its opposite; because we cannot know one term without the other. This idea is the very reason for the covenant of redemption before the creature man was formed. This very reason will go in parallel relation all the way through the life of the child of God. The two elements in this man make him a child of regeneration. He is not regenerated when Joseph is sent on this mission, nor is he regenrated while he is in Egypt; but the time will come when he is delivered from the power of the Egyptian rule.

The captain is the officer to carry out the king's commands. He has under him other officers for whose conduct he is responsible to the king. This Captain Potiphar was the character who bought Joseph and made him overseer over his house, and all that he had; because he saw that the Lord prospered and blessed the Egyptian because of Joseph. The coat which Joseph left in the hands of Potiphar's wife does not represent the same thing that the coat of many colors did. The coat here referred to means the wouldbe righteousness over the flesh or natural man. The natural man often resorts to this sort of a shield of protection, and we can see how he secured the coat. The transaction here refers to a form of worship which is as foreign to the laws of God as is the moral law which the woman would have Joseph break. Joseph secured this coat, no doubt, from Potiphar, because he was sold without a coat when the one of

many colors was taken from him by his brothers and sent as a memorial back to the father. Therefore, Christ does not worship with the natural man. For this reason He is put in prison, and comes in contact with Pharaoh's prisoners, the butler and the baker. Here Joseph is put over all the prisoners in the same way he controled the affairs of the captain. These officers, the butler and the baker, are in prison for violating the laws of the king. The baker represents the means of preparing food for the natural spirit, which rules over the natural man. So the butler is the chief one in the house, and administers the wines; he is then in higher office than the baker. Yet they each were chief in each office to direct the others under them.

THE DREAMS OF THE BUTLER AND BAKER.

The butler's dream and the baker's dream are each distinct; one is the office of administration, the other of the preparation of the food and drink which the natural man demands. Christ is in prison with these elements of the natural man and remains in prison for two years before He is released. Yet at the beginning of His incarceration He discerns or interprets the dreams of the baker and the butler. These two years are a type of the sons of the maid of Rachel, and thus approach a nearer office than the sons of Leah's maid, who are a type of the time before Christ comes to the world. That is, the sons of Leah's maid reach back from the entrance of Joseph into Egypt to Adam, making Christ come as a lamb slain from the foundation of the world. When Christ comes to the natural man in the conviction of sin He shows the man's relation to God. Christ does this revelation, as is shown

here in this allegory. Then the spirit which rules over the natural man is made willing through this revelation to allow Christ to govern the things of his life, the natural life. Yet Pharaoh does not give up to Joseph the office of being king over Egypt. That honor or distinction is retained by Pharaoh. The manner of the preparation of his food is not satisfactory, even before the writing by the finger of God is manifested. Yet Joseph at this time is in prison with these two officers of Pharaoh. He tells the baker that at the third day he will be hanged, or his head removed. This incident points to the third dispensation of God toward us after conviction sets in. The conviction of sin is in Egypt; the life under the law is in the wilderness; the life in the age of Christ comes last and completes the work of Christ so far as regeneration is concerned. The fourth age is not here manifested, because this age is left with the child of God in which to find rest in the Gospel age. This division is not manifested because eternal salvation to man, as a creature, does not depend on any effort of the man. It may be better understood this way: When the man is born of God his salvation is secure for the final state, whether he joins the church or not. If this were not true, the infant who dies would not be saved in this final state. Therefore, the Gospel age is not prefigured in the death of both baker and butler. The fact in the Providences of God stand out without possible contradiction that Christ is here acting as preserver for both natural and spiritual in the dual man. Yet the dual man is not at this time manifested, because the Israelites are not sent for. Christ here makes the arrangements for the dual man and at the proper time Joseph mentions, first before Pharaoh, that the Israleits will live in Egypt under his gov-

ernorship, the country of Pharaoh or the country of the Egyptian rather. Because when this Pharaoh dies the Egyptians put another Pharaoh over them as king. These three kings are types of the same three dispensations just referred to before the handwritings. The first king is made willing by the power of God through Christ. The second king and the third king both did not know Christ. We find abundant testimony for this position. When the child of God is working out his salvation under the law he does not know the office of Christ, because he finds Christ at the end of the law. In fact Christ is the end of the law to them that believe in God. Under the third king they did not know Christ. If they had they would not have crucified Christ. So, therefore, the fourth dispensation of God under the leadership of the Spirit, the third in the trinity, is not here manifested with the trial of the baker and the butler and the execution of the former. This baker is a type of the things we once loved we now hate. Yet the same administration under the same butler goes on, as we are here dealing with the natural man.

THE NATURAL MAN AND CHRIST.

One may say at this time when Christ is dealing with the natural man, or the spirit which dominates the natural man, that this is therefore spiritual. We take the position here that Pharaoh acted under the idea of protecting the natural man from the natural calamity of a famine. It has a different application as a type when applied to the Israelite. In the first place, the man under conviction is dominated or ruled by Pharaoh all through Egypt. Run the other two kings likewise through their

respective eras or kingdoms and any child of God may know by his experience, or the first Gospel preached to him, that he is living under a law of works and not of grace. This grace means favor of Christ as the Redeemer. Its free and therefore eliminates works. Up to the death and resurrection of Christ the child of God works under the law, the law of death while in Egypt, the law of sin in the wilderness. Because Paul tells us that death reigned from Adam to Moses. We are also taught that the strength of the law is sin. God had not given Israel a law in Egypt, and hence the never-dieing part of man was then under the law of death. Pharaoh was then the death here referred to. God gave the Israelite a law when he was delivered from death. The violation of this holy law of God was sin; the strength of this law, so far as we are concerned, is sin. We must give the right division of these characters in order to understand the process of regenration. Israel is not yet sent for, as He is the spiritual head over the children of Israel.

Lets not forget here that while this first King Pharaoh lived there was peace in the family of Israel. They had no burdens to bear and lived in the best part of Egypt, in Goshen. While they live here they are under the protection of both man and Christ. It must be also remembered that it is the natural man here under consideration. He is made willing under the power of God to acquiesce under the government of Christ. When you first was made to know the dealings of God toward you, that it was God, and that He revealed a power to you that would preserve your life did you not have peace during that reign? This is a part of this first Gospel preached to you that is to be a guide to you in receiving or reject-

ing another Gospel. You receive it, if it is in accordance to your experience; if it is not, you are to reject it.

THE DREAM OF PHARAOH.

Pharaoh dreamed that he stood on a river and saw seven fat cows come up and then seven lean cows came up out of this river and ate the seven fat ones. Also that he saw seven ears of fine corn come up and then seven lean ears or blasted ears come up and devoured the full ears. Joseph tells Pharaoh about the seven years of plenty and then the seven years of famine to follow. This river on which Pharaoh stood was the same river on which all three of the Pharaoh's stood. This was one of the four rivers formed at the border of Eden, the four formed after Adam and Eve were driven out of Eden. These four rivers came from the one that rose in Eden; and one of these rivers is the first river on which the Pharaohs stood. The first river represents the time in the preservation of man from Adam to Moses. The second river goes to beyond the reign of death to the deliverance of Israel beyond the Red Sea into the wilderness. The third river runs through the law dispensation to the death of Christ, who perfected the law for us. The fourth river runs through the Gospel age or dispensation which goes to the end of time to every child of God. They are natural divisions, yet they tipify the life of each child of God when the fulness of the earth is manifested.

The fat cows and the fat ears or full ears represent the law dispensation and the lean cows and blasted shocks or ears represent the spiritual dispensation. This is an easy sum for the Gospel minister to work without much

comment. It composes the Old Testament as the law of works and also the New Testament as the law of grace. The child of God must experience both these conditions here represented in the cows and the ears of corn.

Saving the one-fifth of the corn is a type of the increase which God gives to us as children of regeneration. Of course this corn saved the Egyptian as well as it did the Israelite; it saves the natural man as well as it does the spiritual man. This salvation though is in Egypt, and hence preserved his life only while in Egypt—while we are under conviction of sin, while under the law of death. This corn gave out with the Egyptian in Egypt, yet it preserved the lives of the Israelites on to the coming of Christ at the end of the Mosaic law. Moses came in Egypt, but the law came to him after the spirit of the law was delivered. Moses is therefore the representative of the spirit of the law of God. Because he is the leader of national Israel. When he gets to the river of Jordan he is removed, because we then are to enter the Gospel dispensation as a type where grace and truth comes by Jesus Christ.

While the Egyptian is the natural man, yet he is a type of the natural man in the dual character. We are to look on this Egyptian in connection with the Israelite. Of course they each are of a different nationality, and this fact must be kept paramount while we discuss this subject. He is nothing above the unregenerate man; is none the more or less an Egyptian than if Joseph had not come in contact with him; yet the point is now that he is under rule of the power of God and will be used in any and every case to show the power of God, that there is no power like the power of God. This Egyptian had to pay for his corn and he finally paid out all his money.

Then he sold his home and finally sold himself to buy this corn, and thus became a bondsman. This is what becomes of the natural man under the ruling of the spirit which is made willing to leave the issue with God. Joseph is directing the whole matter unawares as to what sort of man he is to the Egyptian. There could nothing be done in Egypt except by direction of Joseph; an Egyptian could not raise a hand or foot, except by direction of Joseph. This means that no power in the hand of the natural man existed, or no power to carry it out by raising a foot, except by consent of Joseph. This constitutes a bondsman.

When the children of Israel came to Egypt it was when they became in need of corn to sustain life. They got the corn every time they went after it and they tried to pay for it. This is to show us that we can't offer anything that is in us or any merit within us for salvation, this salvation that Joseph their brother gave to them. This corn is the one-fifth of each year's crop laid by for the famine. This famine comes at the end of this cycle of seven years' time, at the end of the law period. Then we may go to Christ, from whom the blessings of God come. We can't approach God here, for He has hidden himself from us and requires us to come to Him through Christ.

When Joseph's brethren, the ten brethren of the law, came to him for corn we have the most striking illustration of how dependent we are to Christ for the blessings of God, which are spiritual blessings to the Israelite. Because this was the purpose for which Joseph was sold into Egypt, it was necessary that he be sold. Pharaoh and all his resources, all his wisdom in his wise men could not divine the meaning of his dream. It was a spiritual

thing, and we learn that the natural man is not subject or capable of understanding spiritual things. He knew only the fact that it was from God; was impressed with the natural fear of God that it was necessary to have a wise man over him to attend to the things he could not. He retired into seclusion and knew nothing of what Joseph was doing to prepare sustenance for his household. In fact he knew nothing of the Israelite at that time. When they did come to Egypt his own people informed him; and the Israelite did not come through any solicitation of the Egyptian. In fact he did not know it until they were already there. They were, therefore, dependent on what Joseph did, and not on what the Egyptian did. The Egyptian depended on the same source for the sustenance of life that the Israelite did. The Egyptian had to pay for this sustenance, and it lasted him only while he lived in Egypt. In fact, this Egyptian can not pass to the wilderness with the Israelite, except as a dead body. The conclusion is that this same dead body goes on with the Israelite until it is buried. Because we hear one of the apostles say, "Oh, wretched man that I am, who shall be able to deliver me from the body of this death!" having reference, no doubt, to the same dead body of the Egyptian we have under consideration. The idea to be made clear to us, the idea to be taught us in this allegory, is that the Israelite is the one to be saved and that the Egyptian is the other part of the man destroyed. Therefore, beyond the Red Sea the Israelite is raised a free man, so far as the rule over him of Pharaoh is concerned; but is to carry with him the dead body; that is, the body without life, to rule him. Yet this is an offensive body, as it is dead. There ought to be no doubt of the fact that this death has reference to

knowledge of God, which will be shown from step to step as we advance with this story.

A KNOWLEDGE OF CHRIST.

Jacob, who personifies the spirit in the trinity, was the character who sent his ten sons after the corn. He was the one who heard that corn was in Egypt; and he sent the ten law sons to bring it. They were the characters who sold Joseph, and now they are the natural ones to buy. Yet we learn that they did not pay for it, and yet they did pay for it; but Joseph as a type of Christ paid it back to them, rather returned to each one his money, in the mouth of his sack. This is the office of Christ to pay our debts for us. Joseph tells his brethren that God sent him down there for this express purpose, that is to preserve life; and the manner of this preservation is what should concern us as children of God. While the Egyptian is preserved by the same power, yet the object of Joseph was to preserve life in the Israelite.

This famine was in the land of Canaan; in fact, it was all over the earth. But Jacob sent the law dispensation first without Benjamin. Jacob was afraid mischief might befall the youngest son; yet Joseph demanded the second trip that Benjamin be brought. Therefore, it is through Benjamin that they get corn of Joseph; the Spirit of God is the medium through which we get the blessing from Christ in the last era or the Gospel age—the lean cows and blasted ears. Joseph was already preserving the lives of the Egyptians, so that Christ is the medium by which all things were made and preserved by God, all natural things as well as all spiritual. It is

now through Benjamin that they get corn on the second trip.

We must not forget that when on the first visit of the ten sons, that Joseph had them acknowledge they were his servants, and they bowed down before him, yet they never knew him. It must be remembered when the child of God is in the wilderness of God's laws, that while Christ is the foundation stone that holds them up, yet they do not know Christ. It takes the second visit before He reveals himself to them. It looks like all the children of God could see how this is. It is too plain a proposition to argue; yet some of the children do not see it, and hence must be taught, must learn of Christ. Then they grow in grace and a knowledge of Christ. We are all at second birth little children in Christ; but as we grow in favors (grace), we learn of Him, get knowledge of Him. Joseph told his brethren on the first visit that they couldn't get any more corn the second visit without Benjamin. It was necessary to have his presence on the second visit after corn. When we undertake to get spiritual blessings, we must have the presence of the Holy Spirit. The reason they got corn the first trip without Benjamin was that while Christ was on earth in the law dispensation, the disciples were with Him already without having the spirit, as is represented by Benjamin. You will remember that it was not then necessary to have Benjamin. We have no record that the disciples ever prayed while Christ was with them. It is after He is gone that grievous wolves will not spare the flock; that is, grievous want will not spare the children of God. If they have Benjamin, though, they get the corn and the return of their money, the double money for both eras or trips. Benjamin gets three hundred pieces of

silver and five raiments of clothing. The silver represents the full strength of the trinity, one hundred per cent. of each. He also was clothed with five garments. This is the same as the one-fifth of the corn saved each year. It is what God adds, or the increase. It means the Grace of God in bestowing on his Holy Spirit the strength of our righteousness. It comes through Christ to the spirit of the corn of God, which Joseph saved. Now Benjamin belonged to the spiritual side of the family of Jacob and not to the family of Pharaoh.

The one-fifth each year of the corn would make seven-fifths for the seven years of plenty, which is one whole crop and two-fifths of another crop. Joseph was in Egypt two years in prison before the seven years of plenty came. This is a type of the preservation of the world during the life of the individual before God is manifested to him. So, there were two years after the famine began before the children of Israel came for corn. The five-fifths is a unit of time, a complete salvation for the Israelite in the five suits for Benjamin. We refer you to the fact that Christ came in the original covenant by promise; and this promise came to Israel, and means a complete salvation even from the foundation of the world. This foundation, therefore, covers our lives while we are in the Edonic state, the state before the Israel of God makes its appearance with us as the dual man. Every child of God has this state. You may conclude that as John the Baptist leaped for joy while in his mother's womb that this would be an exception. Is it not a fact that John the Baptist had an existence even in his mother's womb before he leaped for joy. Well, then, there is, therefore, no exception in this case; and this case is prima facie evidence that Christ is able to

save the unborn infant, as well as the adult. Even the meeting of the two cousins, Elizabeth and Mary, is a type of Christ coming to the hill country of Elizabeth in the law age. The hill country is a type of the low country, because Jerusalem was in a hill country. The New Jerusalem came down to dwell among men after Christ died. This three months before John's birth is a type of the three dispensations of the child of God in which the Gospel minister appears in the last one; that is, it appears when John was born. Luke, in his first chapter, concurs in the division which is made here. For Zacharias, the husband of Elizabeth, was old as well as his wife. She is a type of the Church in the prophetic age, and hence, Mary a type of the Church in the time of Christ, comes to Elizabeth in the law dispensation and brings Christ, who is the cause of John leaping for joy, as well as Elizabeth being filled with the Holy Ghost.

We may from this construction see why the New Jerusalem is placed in the top of a mountain, far above these mountains of Old Jerusalem. It is, therefore, above the hill country of Elizabeth, where no lion's whelp hath trod. Christ came from the lion of the tribe of Judah. This lion is the law from which Christ came, necessarily that we might be saved from the curse of the law in Him. Christ announced to Peter that He would build His church on himself, the rock. Then this New Jerusalem was not then built, but was to have the third person in the trinity to build with, His Spirit, who is to teach us, to build us. Hence Benjamin was to have the three hundred pieces of silver and the five suits of clothes. He also must have the five weapons of warfare, which refer to the New Jerusalem. It is necessary to save the two-fifths also, because it is a great consolation that God pro-

vides for us even before we had a manifested salvation. This fact is born out when we learn that Paul was a chosen vessel to preach to the Gentiles. He was that earthen vessel in which the light of Gideon burned and which must be broken before the light may be seen by the enemy. This enemy is in us and not another person. It is the law dispensation and must be made to bow down to Christ. Keep clear in mind that when we cross the sea that the Egyptian will not be our enemy any more. We are delivered from the law of death when Pharaoh and his host are drowned; but that we are under another law, of which the ten brothers of Joseph are a type. Then we come finally under a third law, the law of grace, in which the handwritings of ordinances are taken away from us and nailed to the cross. If they are nailed to the cross, does it not appear that for this purpose Christ died that we might be able to live under the third law of which the three hundred pieces of silver are a type? Then we conclude that all this reference is of the Gospel first delivered to us as an experience of our lives. If any other gospel be preached to us even by an angel from Heaven, we are not to receive it. This angel is the Gospel minister who is not always perfect.

CHAPTER V.

JOSEPH REVEALS HIMSELF TO HIS BRETHREN.

One of the most pathetic stories in the Bible is the meeting of Joseph with his brethren, when he revealed to them his identity. This revelation required the presence of Benjamin. He met them the first trip and did not reveal his identity, because, as we have already stated, Benjamin was not with them. The first meeting is a type of the law dispensation, the second of the gospel dispensation. Christ is the preserver of both dispensations; but He does not reveal His identity until the last dispensation.

When Joseph made himself known to his brethren he had all the Egyptians put out of the house, or out of his presence. Yet they heard the sound of Joseph weeping, and all the house of Pharaoh heard that much; but they knew nothing else, as they were not in his presence.

This revelation carries with it the most beautiful idea of a psychological or spiritualistic relation of Christ to man. It was at the noontime of his life, when the Son of righteousness was directly over us with His protection; when we were to eat at this table with Him; when the plate of Benjamin was supplied with the full measure necessary to the Spirit of God; when all three complete dispensations were revealed to us through the Spirit. Therefore, they sat in heavenly places in Christ

Jesus. It is said that they made merry. Now then Joseph sends for Jacob, his father. We learn that when Jesus was conceived in his earthly parent it was by the Holy Ghost with Mary his mother. When we are conceived in the earthly or church militant, Christ sends for the trinity of God to come and live with us. Christ had all power delegated to Him on earth; therefore, He had the right to send for this trinity of God in Jacob, who at the time thought it incredible that he should go to earth to live with his son; but when the earthly evidences were brought to bear on him he declared that these proofs were sufficient; that he would go, and he was carried by the arrangements made by Christ and dwelt among men. This is a type of the second visit of the Israel of God, who came from both bodies of Leah and Rachel. When we go back there we learn that when Joseph let go free the butler and requested him to remember him when it went well with him, it strengthens our hope in God that all this matter was forgotten by the power of the natural man until God saw fit to remind him when the King of Darkness was shone into by the revelation of Christ, when the handwriting was explained. This shows that all the work of regeneration is of God through Christ and not of the works of man. Remember this work of Christ goes back to the prison house of nature in His preservation of even the natural man. There was nothing made that was made except by Him. John says: "The light shineth in darkness and the darkness comprehended it not."

Here we see a true exposition of these principles when Pharaoh put the wise Joseph over the affairs of his kingdom, while he himself retired from the knowledge of anything done by Joseph. There is no perfection in Pha-

raoh; or, rather, there is no eternal life in the Egyptian, the natural man. We will learn that the seven hundred Benjaminites threw stones at a hair's breadth, which shows the perfection of the spiritual man in Benjamin; the stone is Christ and the mark is the high calling. Joseph wept on the neck of Benjamin first, and Benjamin wept on his neck. Joseph kissed all his law brethren and wept over them; but we have no record here that he embraced them like he did Benjamin. We learn that Christ wept over Jerusalem, but did not embrace Jerusalem, like Joseph did Benjamin. Jerusalem would not. Both dispensations belong to Christ, or rather Christ is over both; but He does not embrace the old as he does the new. We are taught that "because of the new we may walk on the old." Beautiful! How beautiful and consoling these conceptions, as are illustrated by the meeting of these brothers of God, God's children, even Christ our elder brother.

Finally they bury Jacob before the second Pharaoh makes his appearance on the stage of action. This must necessarily be so, because this second Pharaoh is a type of the law dispensation. It is true we are here in the first book of the Bible, before we get to the Red Sea, before we get to the type of the new birth; but these are only types, and each section, as it were, is a complete entity, a unit of itself. The whole book of Genesis is a prefiguration of the whole Bible, in just the same way that Revelations is a resume of the whole Bible or Book of God.

Jacob calls his sons together with him and points out to each one his office in life, his office in the building of God. My Church is the way Christ speaks of the one He builds. It takes the material of God, and He perfects

it by saying that all power in Heaven and earth is in His hands. Therefore, He has all the power of the Godhead in Him with which to build or perfect the work now in progress of construction. Jacob must be buried; Joseph must then be buried. Now comes the lean cattle, the blasted ears. Now comes the law Church prefigured. Joseph, too, is put in a coffin, but is not carried up hence to be buried now. But his dead body is carried on with his brethren, with his posterity, until they all together reach the Canaan land, the promised land, the land promised Abraham in which his seed should live and possess as a heritage forever. This is the Gospel land; even a type of that land of which we know practically nothing, the land beyond the grave. These types all belong to this earth. The Bible is a guide only for us while we are on the earth. It is profitable for us, for our children, and for even as many as the Lord our God shall call.

When Joseph buried Jacob, all the house of God as well as the house of Pharaoh went with him. When Joseph was buried only the Israel of God went to the burial. In Jacob's burial the little ones and the flock and herds remained in Goshen. In the burial of Joseph the little ones, as well as every herd of cattle, went up to the burial. In the predestination of God's purposes all the children, the little children and the herds which are works, cannot attend this burial. The natural man or the Egyptian goes in baptism; but the works of man and the babes in Christ don't all go to the battlefield of God or the Spirit of God in predestination. They all go with Christ; they carry His body with them across Jordan and are raised with Him to a newness of life. Just as Joshua taught the Israelites before he crossed Jordan that they were walking on ground they had never traveled before.

After Jacob was buried Joseph's brethren feared that he might then be their enemy, might hate them and return evil for the evil they did in selling him to Egyptian bondage. When they sent a messenger to him, like we do in our prayers to God, we have here a lively figure of how Christ feels toward us, the law body. We learn here that Joseph wept when the message came to him. Then the brethren fell down before him and said, "We be thy servants." Joseph says in reply that they must fear not, for he was in the place of God.

They meant evil, "but God meant it unto good, to bring to pass, as it is this day, to save much people alive." We must remember that in this figure of God here that when they sold Christ it was before He came to the earth. This construction in this figure ought to satisfy Bible students in regard to so many muddled conditions they get up in regard to the predestination of sin or evil. "God meant it unto good, to bring to pass, *as this day, to* save much people alive."

After this Joseph lived in Egypt long enough in his father's house to see Ephraim's children to the third generation; as well did he bring up the third generation of Manasseh on his knees. Here Joseph nursed the law children on his knees; but only saw the spiritual children in Ephraim. Half of Manasseh is on this side of Jordan, and half on the other side by Ephraim. Half the Commandments are with promise, half without promise.

Just before Joseph died he told his spiritual family, the Israelites, that when he died God would bring them out of that land. Here we must trace this figure to the death of Christ in the law dispensation, and that God would bring them out of the law "unto the land which He swore to Abraham, to Isaac, and to Jacob. Joseph took an oath

of the children of Israel that they would carry his bones up from there when God should visit them. This means the visitation of God in the law dispensation and the resurrection of the dead body from the law to Canaan in the Gospel where his dead body crosses Jordan with our dead body into a newness of life. Therefore, "we are buried with Christ in baptism," and with Him "raised to a newness of life." So the sale was meant for harm, but God meant it for good to save "much people alive." Eternally, all God's children are saved; everlastingly only a part, "much people." Some other place it says "few" walk in the narrow way, or saved in the same sense here signified. Eternal salvation every hoof is carried out of Egypt; temporal salvation, some of the little ones and all the flocks are left at the burial of Jacob. In the law dispensation some of the Israelites are destroyed in the wilderness and remain there; while those who follow the proper leadership go on into Canaan in the Gospel Kingdom. The death in the wilderness means only the death of the law in the forty years, or the completion of the house. It does not mean the final end of an individual of God; it's only the end of the law of works. Those that die are works. When the ones who enter Canaan rise to a newness of life, they leave dead works, or works that prove death, because the "strength of the law is death."

THE SECOND PHARAOH.

The second Pharaoh is a type of the law in the wilderness. We are in Egypt, but the three dispensations on up to the resurrection are manifested in Egypt to Israel before he is delivered from the bondage of death. In the reign of this Pharaoh the children of Israel multiplied,

and became numerous. They are that way to-day in the law dispensation. Yet every child of God must have an experience going through the reign of the three Pharaohs. This second Pharaoh didn't know Joseph. Those who work in the wilderness don't know Christ; they are in the wilderness of the law, walking in the mirey clay, in the bogs of sin in which are the bacteria that produce sickness and even death, not eternal death. Under this second Pharaoh the children of Israel are put under taskmasters and made to do burdensome work. That is where the child of God is in the law. The more they are afflicted with work the more they multiply and the stronger they grow, until the King is uneasy of their strength and asks the midwives of the Hebrews to kill the male children when they are born. The two Hebrew midwives have reference to the Church in its dual state. The fear of God by these midwives caused God to build them houses. They reply to Pharaoh, when he asked them why they hadn't killed the male children as he commanded; that the Hebrew women were lively, had life in them literally, and were delivered before they could assist in the birth of the child. This birth has reference to works here as does the birth of the Egyptian who is slow in her works and needs aid by the Church. The two nations are living together here in Egypt, and both are under the law of death and both must obey the law or else suffer the penalty, which is more and more rigorous burdens, until they get more on them than they can bear when they call to God for help, when He sends them a leader in Moses. We must not forget that we are under a type of the law of moses when Moses is produced at this time. Here Moses begins in the type of the law up to which death reigned. We still have Pharaoh, it is true, yet this is a

type of the law of Moses before he becomes the leader. Yet he is the leader in the purposes of God, just as Joseph was under the subdued first King. Moses in Egypt is subject to the law of Pharaoh.

MOSES.

A man came from the house of Levi and married a daughter of the same house. Levi was the third son of Leah, coming from the law bride of Jacob and married in the third generation of the law, just where Christ lived on earth. These divisions must be kept up with in order to get the meaning of each character as it is introduced into the story. Christ came from Judah, the fourth son of Leah, and he is a type of the fourth era, or the era in which righteousness, right-doing is performed. So Moses comes in the third era of time in the household of Israel. Neither he nor the mother is the era, but they both come in it, in just the way described, from the house or "of the house of Levi." He comes of the union of the man of Levi and the daughter of Levi. He is a type truly of the leader of the law, as Christ is the end of the same law, but of Judah the fourth son. The life of Christ is one of the eras in the house, being the chief corner-stone. Of course there are four corners to the house, Christ the corner from which the house must be squared in its construction. The Spirit is the third corner constructed or squared; the bride the last corner or fourth corner. God is the first corner-stone of this house. This house is Christ's house, and must be squared by Him. John tells us that the prophets and apostles are the foundation of His house.

Moses' sister stood afar off to see what Pharaoh's

daughter and maid would do to Moses. She then is a daughter of the law mother and must be the true Church or a type of the bride of Christ which is far away. Yet she comes to the aid of the leader of the law. Miriam suggests to nature's laws that they use Moses' mother as his nurse until he is large enough to live without a nurse. All this work is the work of God in perfecting His plans toward us as the children of God. Pharaoh's daughter recognized Moses as an Hebrew child, and readily acquiesced in the suggestion for a nurse by Miriam.

The daughter of nature pays the law church wages to raise Moses. "The wages of sin is death." Then the wages Moses' mother gets from Pharaoh's daughter is death. Then Moses became by adoption the son of Pharaoh's daughter, which is the son of nature, and he was grown at that time, of age. Then it was that he began to look on the burdens of his brethren, the Hebrews. He soon saw an Egyptian smiting or striking fiercely an Hebrew. There was no other person to be seen by Moses during this struggle between the two combatants, and Moses slew the Egyptian and hid him in the sand. When Moses went out the second day he saw two Hebrews striving together and said to the one doing the wrong, "Why smitest thou thy fellow?" and the one in the wrong replied: "Who made thee a prince and a judge over us? Would you kill me as you did the Egyptian?" Moses thought the acts of his, the day before, were a secret. Even Pharaoh hears of it and seeks an opportunity to kill Moses. Then Moses flees to Midian. The first fight was between the natural man and the Spirit. The Spirit of God slew the natural man and set free the Spirit of the dual man. The next day, which represents Christ's King-

dom, the same Spirit undertook to settle the difficulty in an era over which he had no control. Settlements of this kind belong to the province of Christ; yet one of the Hebrews was in the wrong and no doubt it was the one set free of the law era. Because the other Hebrew must have been a type of the one Christ was to set free by His death, over which Moses could not rule. Moses was buried in sight of the land where the two Hebrews are prefigured to fight, where he was not allowed to go. That was not his province over in Canaan.

Yet Moses left Egypt and went to the land of Midian, the proper place where he should marry a wife. She is not of the Israelites, and is, too, not of the Egyptians. She is the daughter of a priest and he is the son of a Levite. She comes from the character of the type of the law, and he comes from the administrator of the law. Therefore, they are properly united or married. The seven daughters of the priest were watering their father's flock when Moses helped them and watered the flock for the daughters. These seven complete the type of the law era. So Moses administers the law for their father, the priest. His flocks are kept in a desert by Moses, as the proper character over the flock or works of the law in the priest. They are, too, in a desert land; but at the backside of the desert is the mountain of God, called Horeb, where He saw the burning bush and where Moses was to worship when he led the children of Israel out of Egypt. This worship on Horeb after deliverance was to be a token that God sent Moses. This was to confirm Moses as the leader for God of Israel. God instructed Moses how and what to do, that they would not leave Egypt empty; that they would borrow of her neighbor and any one staying in the house, and thus spoil Egypt.

God also instructed Moses in the use of the rod, and to call the elders of Israel together and tell them how God had seen their afflictions, and that he would surely lead them out, and on to Canaan, where the milk and honey flowed; and said to Moses that the Israelites shall hearken to his voice. Also that he and the elders of Israel shall go to the King of Egypt and say to him to let them go a three days' journey into the wilderness to make sacrifices to God; but that I'm sure the King will not let you go. Then He will smite Egypt with all His wonders, when the King will let them go. The jewels, and the ornaments, and the gold and silver and the raiment are figures of the attainments of the natural man. They carry all these attainments with them into the wilderness.

The rod of Aaron, or the rod of which Moses was being instructed, was then in the hands of Moses, and when it became a serpent Moses fled from it. This rod is a type of our experience, and the head of the law flees from it. We are in the era of the third King Pharaoh, because the enemies of Moses under the second King are dead while he was in Midian. This experience then carries us to the third dispensation in which Christ lived as a prefigure. We can only see the shadow of the substance. Then another evidence is the hand put in his bosom turning to leprosy, as white as snow. When he put it in his bosom again it became normal in appearance. This hand denotes strength, and when the strength of the law searches the heart at first it appears white as snow; but on the second application it is found to be the same old sinful hand or power. This incident prefigures both dispensations of the law on through the life of Christ. Then the third miracle was the water turning to blood on dry land. This carries us on through the death of Christ as applied

to us. All this, of course, will convince the Israelite; but it will not convince the Egyptian, the natural man. Nothing but death will remove him from over the Israelite. Moses now pleads his lack of eloquence and his slothfulness of speech. Then God tells Moses that he made man's mouth and and the dumb and the deaf, or the seeing or the blind, and to go on, that he would be with Moses. Then the anger of the Lord was kindled against Moses, and called attention to his brother Aaron, whom he said spoke well and would be glad when he saw Moses. This new character in Aaron is a type of the minister of the gospel coming in the third era. When the minister sees or feels the presence of the Spirit of God, he is made glad in his heart. Here God promises to be a mouth for both of them. He says, "I will be with thy mouth, and with his mouth," and will teach Moses what he shall do. Aaron is to be the mouth and Moses is to be instead of God, and shall take the rod with which to do the signs. This clearly portrays the minister of the gospel and the office of the Spirit of God.

This era must be remembered as a type of the life of Christ, going into the wilderness as a type of the fourth era, or the age of the bride of Christ, carrying over the turbulent sea of life the Israel of God and leaving the enemy behind. So that the sons of men cannot cross this sea alive.

The nearer we approach the wilderness, the nearer we come as a type to Christ. We do not come, however, to the substance; yet it is a type of the spiritual kingdom of the Church of Christ, carrying Moses as the spirit and Aaron as the minister of the gospel. Moses and Aaron will have much trouble with this last Pharaoh, as he is a type of the age in which Christ lived. Moses, under the

second King in the era in which he was born, after killing the Egyptian, had to leave that era and live with the head of the law in Midian, in the same wilderness into which Israel was delivered from the third era, or the era in which they are now at work. Death still reigns over Israel in Egypt, and is a type of that death which reigned at the time of Christ, the death that slew Christ.

If the law-followers had known Christ, they would not have crucified Him. This is the sense in which we must apply the doings in Egypt at this time.

Now Moses and Aaron go to the elders of Israel and gather them together, just as the disciples were gathered together in the time of Christ, or at the time in Canaan when Joshua led them. We have in Aaron the minister of the gospel as the mouth, and in Moses the Spirit to put in his mouth what to say. So now Aaron does all the signs which the Lord showed Moses and the people of Israel believed. Pharaoh, however, says that he does'nt know the Lord, and hence will not let the people go to make sacrifices before him; and that in furnishing straw heretofore to make brick with, they must now gather their own straw. Besides the same work otherwise they must have the work piled up so they will not be so idle as to have time to make these sacrifices. The straw Pharaoh furnished to Israel is a type of hope. Now he removes this slight hope in the straw, without the grain of truth. The grain was cut when Christ died, and thus leaves Israel the stubble which the reapers leave, and they must gather this stubble now instead of the straw which Pharaoh furnished. The straw never had any grain on it, the straw Pharaoh furnished. The grain is gathered in the garner when Christ was crucified, and left little hope on earth at that time for the Israelite. They are working

for the natural man now, and must gather of the stubble with which the clay of the law is held together, out of which treasure houses are built, in which the treasures of the natural man are stored away. The taskmasters are of Pharaoh, who set the officers of Israel directly over the children as taskmasters. When the officers of Israel were beaten by their taskmasters, then the officers appealed to the natural spirit and asked why they are thus persecuted. The appeal did no good, for Pharaoh told them to go on and perform the work. When the law of God bears down on us, as it did in the wilderness of doubt, and when all hope is most gone, we are now catching at a straw; we return to our labors to save our lives, and while returning we meet Aaron and Moses, and charge the gospel with all our ills. There is no help from it; the Spirit of Christ has not shown the child of God all over the world that he has a Saviour. This was manifested away after the death of Christ to Peter at the house of Cornelius. Run this shadow on and it carries us to the gospel age when Peter first announced to the world the salvation of the Child of God. The dark age of that time before this announcement was just as appaling to the Child of God as it was to Israel under these taskmasters. We will try to make the subject clear when we come to the discussion of the subject in the last era. Moses and Aaron here are in the way, as the officers of Israel returned to their work, and these officers said unto Moses and Aaron: "The Lord look upon you and judge; because ye have made our Saviour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us." The Lord was their Saviour, and hence Moses and Aaron being the representative of the type just ahead of Israel at that time,

and Israel being under a law which had not been taken from over them, they exclaim that Moses and Aaron have caused their Saviour to be abhorred by the power over them. It became a sword in the hands of the enemy to slay them, and the enemy was the law, and the law works death. "The strength of the law is sin;" "the sting of sin is death;" therefore the law works death. Pharaoh is a type of death, because "death reigned from Adam to Moses." Yet the law at the same time is holy, as it came by God himself. In fact, the king who rules over the Egyptian was made by God, and he is the same type as the serpent that beguiled Eve. "The serpent was the most subtile of all the beasts which the Lord had made." Yet he was a serpent, and filled the office of a serpent. He is an enemy to the Church, the bride, the Lamb's wife—to Adam's wife as a type of the bride of Christ.

God tells Moses that he will get him honor from Pharaoh. We are told that the wrath of man is made to praise God. This Bible story is intended to show just how this is done, so that the child of God may be built up in hope. Moses spake unto the children of Israel, but they would not listen to him, on account of "anguish of spirit, and for such bondage." Moses has uncircumcised lips, unclean lips. He has not been instructed in the spiritual Kingdom of Christ, has not been cleansed, as was the animals let down from Heaven in the sheet to Peter. Hence, the children of Israel are not prepared to receive his instructions until other providences of God take place.

Moses at this time is forty years old and Aaron is forty-three years old, they both being sons of their father's aunt, Jochebed, as Auranus, their father, married his father's sister. They must both come in just this way

in order to be administrators of the Levitical law. It is also not a coincidence that Aaron is three years older than Moses; and, too, it is not a coincidence that Moses is forty years old at this time. Moses' age is a type of a complete cycle to carry him into the spiritual kingdom; in the same way the children of Israel must remain in the wilderness forty years before they can go into the type of the spiritual kingdom in Canaan. Moses is not the spirit, neither is Canaan the spirit land; but they both are types of it. Too, Aaron must be three years older than Moses, so that his life may typify the three dispensations prior to the coming of the last, and including the last. However, they both go together here as a type, after the life in Egyptian bondage. The opinion is that most spiritual births are like Paul's—they ask what the Lord would have them do. It is said that Paul was a chosen vessel to preach to the Gentiles. Peter learned that, too, at the house of Cornelius.

God has just notified Moses that he made him, as God to Pharaoh, and Aaron as his prophet; that Aaron is to do the talking to Pharaoh. This makes out a clear case of the gospel minister dominated by the Spirit of God.

CHAPTER VI.

THE MIRACLES.

When Aaron cast down the rod of Moses before Pharaoh and it became a serpent, Pharaoh called his magicians and wise men to his rescue. They also cast down their rods and they became serpents likewise. When the revelation of God comes to us in the process of regenration, we cast about us for evidences from nature, as a cause for it. We may have a terrible vision at night in our sleep, in which we become very much concerned about the meaning of it. We generally say it came from an indigestible supper, and let the matter pass, as did Pharaoh. We remember that this serpent scared Moses when God first showed it to him; but it didn't scare Pharaoh, as the record shows, because God tells Moses that he hardens Pharaoh's heart.

The next miracle, the next warning, carries us to the death of Christ, in which the water of the river Gihon, that goes all round them, was turned to blood, and the fishes of it died. Thus a great stench was produced by the death of the fish. Too, the natural man saw the blood of Christ all over the land, where there was water, so that he had to dig near Gihon river to make pools or wells that were not infested. So that Pharaoh turned and went in his house; and, in substance, dismissed this mat-

ter also from his mind. Yet they could not drink the cleansing blood of the Lamb.

Then came the frogs in the river Gihon, and came from it into all the houses of the king and his servants; even got into their beds and ovens and kneading troughs. They not only came up out of that river, but like the water that turned to blood, they come out of all the water in Egypt, in the natural habitation of man; for that is what Egypt is. The magicians did the same thing with their enchantments, but at this time Pharaoh asks Moses to entreat the Lord to remove the frogs, and he would let the people go and sacrifice to the Lord. This was very encouraging to Moses, as he replied: "Glory over me: When shall I entreat for thee and for thy servants, and for thy people, to destroy the frogs that they remain in the river only?" Pharaoh replied: "To-morrow." To-morrow means the next era.

The frog is a very low order of animal life, and like the insect comes and goes quickly. On account of his low order, and therefore filthy looks, he is loathed even to behold, much more so to come in contact with our flesh in our dreams and in the vessels where our food is prepared to be served.

When Moses and Aaron go out to entreat the Lord to remove these sins, it signifies our supplication for mercy to God. Pharaoh wants them removed and he therefore appeals to the better part of the dual man to go to God for their removal. Yet the land stinks with dead frogs; but Pharaoh now has a respite and then hardens his heart.

The lice were the first evidence in which the Egyptian could not find cause in nature for them. Then the magicians informed Pharaoh that it was the finger of the

Lord. Up to this time the cattle were not affected with the pest of the water turning to blood and the frogs; but now the lice affect the cattle. The cattle are the works of the man. Pharaoh's cattle are works of the natural man. Cattle of the Israelites are works of the inner man. When Aaron stretched out his rod, when the spokesman advanced his experience with God over the dust of the earth and it became lice in the natural man, and in beasts, we have a figure of the single dust of which each man is made turning to a louse. This appears queer, yet this is true. The natural man is represented elsewhere as dust in the balance of God, and was not sufficient to effect the balances. How loathsome, then, must the flesh appear when it becomes as filthy as a louse. No wonder the impression of reasoning with the magicians that this is the finger of God. Joseph gave them the natural fear of God, yet they have no fear now, as we see Pharaoh's heart hardened on this occasion.

It was again early the next morning when the flies came. At this time God makes a division between Goshen and the rest of Egypt, and does not let the flies infest Goshen. The fly of all the insects is one of the worst death carriers. The mosquito is one of like type. God takes care of the never-dieing part of the individual clearly here. The fly carries the poisonous germ of the excreta of man, the dead thrown off matter in which the germ of death is propagated. Even the fly itself is produced there among these germs. The fly is not of itself one of the deadly germs or germs producing disease, but it is a carrier of these germs. They are all over the natural man and his resources, and God brought him there, too, on account of disobedience, which it seems God caused in the spirit of disobedience in Pharaoh. These

Egyptians are children of disobedience, because they are here used as a type of the law in Israel in the wilderness after regeneration. They are not that law, neither are the children of Israel the never-dieing man; but they are types of these things.

Pharaoh calls Moses and Aaron and tells them to go sacrifice to their God in their land; but Moses tells him in reply that they will not sacrifice in Egypt, because it would be an abomination to the Egyptian who would stone them. Then Pharaoh agrees that they may go a short way into the wilderness to do sacrifices; and that they are requested now to intreat for him. When sickness and death comes to our families we are then ready to ask for the blessings of God to heal us. The flies bring the sickness. The flies which God sends brings the death germs from our own sins, from the excreta of the natural man, and the dead works in the dead animals of the Egyptians. The water, too, which is a type of the cleansing influence of nature, becomes contaminated with the dead fishes and the dead frogs, and instead of being a cleansing agent, it, too, now becomes full of filth and death, in so much so that the Egyptians could not use it. When the water was affected, he dug in the earth and found springs, in just the same way he did when he saw the blood of Christ at his death.

Moses now promises that he will go the three days' journey and intreat the Lord for Pharaoh and his family, but that Pharaoh must not any more deal with them deceitfully in not letting them go. After we recover from sickness and the adversities of the natural life, when every fly is removed, as in this case, we soon forget the goodness of God in withholding his chastisements.

MURRAIN.

We come now to a very important phase of the discussion of the chastisements of God in the regeneration of his people, the God of the Israelites. Murrain is a very destructive disease among cattle. God sends this disease on the cattle, horses, asses, camels, oxen and sheep. These animals are the works of the natural man, because the disease is withheld from cattle of the Israelites. There was no mention of the goat here among the Egyptians' cattle. It is mentioned as a type of disobedience among the cattle of the Israelites; but all the animals of the Egyptians are disobedient creatures, all diseased with murrain. It's to-morrow when this disease takes place. Like the lean cows and blasted ears of the first Pharaoh, they belong to the to-morrow, the last dispensation, in which the works are swallowed up. Just, also, as the rod of Aaron swallows up the rods of the magicians in our experience under the guidance of the Holy Spirit. Here Pharaoh sends to Goshen and finds the cattle of Israel are not effected. These researches are in the dual man, the natural reasoning which is the only ability it has. God directs Moses to rise up early the next morning again, and to go to Pharaoh, and say to him that he is going to send all his plagues on him; that Pharaoh may know that there is none like God in all the earth. While this transaction takes place before the Israelite is delivered from bondage in regeneration, it is also a type of the law under which this Israel will go. It is not under the law of Pharaoh; but it is under a law in which Israel will be punished similarly as the Egyptian is undergoing at this time. All the plagues will befall the Israel of God

until Christ comes to him in that law and takes on himself these plagues.

HAIL.

Then comes the hail, such as had never come to Egypt before the threatening thunder of his wrath, as the fire from the combustion of the poisonous gases, mingled his wrath with the destroying stones from Heaven, brought death and consternation to those of the natural man who had not gathered himself and his cattle under his own roof from the fields of destruction. You know we can observe the laws of the nation, the state or the municipality, and protect ourselves from the results of the viotion of them. So in the law of God we can observe, as an Israelite, the laws over us and thus avoid the results of the violation of the same. But on account of our imperfections we do violate these laws of God under which we live, and must therefore suffer the penalty of the same. This has reference to a time salvation in which Christ comes to us and teaches us by the spotless life he lived that we must look to him as the exemplar, as the guide, for our footsteps; in just the same way Moses and Aaron must look to God for guidance of the soul of regeneration.

The hail was not in Goshen, therefore this punishment was on the natural man. It's according to our own experiences in life, when the chastisements are withheld, like it was when the Lord stopped the hail and rain on the natural man, that like Pharaoh we sin yet the more when we have a respite. At the time of this hail, like the thunderings on Mount Sinai, the flax and the barley were smitten; the flax produces the clothes of righteousness and the barley the food of nature; for the barley

was in the ear or bundle, while the flax was in the boll. The wheat and the rye were not up. This grain is for the righteous children of God to come up later on; not while the flesh is under persecution, but it came to us as food under the reign of Christ.

The Lord tells Moses to go in unto Pharaoh again, that he has hardened his heart and the hearts of his servants, that he might show these signs to them. If the Lord hadn't hardened the heart of the natural man we believe that the man would have relented under fear before now. This is all done, so says the Lord to Moses, that Moses may be able to tell his son and his son's son what the Lord did in Egypt with the signs, that the Israel of God may know that he is God. This is the convincing object of God in dealing with them in Egypt. That Moses may tell his son, and son's son carries them to and through the trinity of God, through the three dispensations, so that sin continues in the flesh.

LOCUSTS.

When the locusts came they, too, were such as Pharaoh or his father or his father's father had never seen. This incident, then, would carry the natural man as he stands in relation to the Israelite back to the first king who was made obedient through the power of God in the dream and whose heart was not hardened by God. The last Pharaoh was the one whose heart was hardened and in whose reign all the calamities here recited took place. It was the same way according to our present experiences under the law of grace that we find ourselves beset with so many trials and temptations and adversities; with so many stripes laid on us for disobedience,

for things we have done and for things which we should have done. Like our sweet little children when we whip them, and they cry, and we are so sorry to inflict the punishment or rather see them cry; yet we must correct the defect in the child. God did not expect to correct the defect in the Egyptian, but the punishment to the Egyptian was to teach the Israelite that he may tell his son and his son's son about this matter. When God is demonstrating his power in the gospel and the minister is telling of the dealings of God to him while he was in Egypt, how our sympathies go out to him in the tears of repentance and the tears of joy as we look forward to our worthy Master, who came to us and said, "I am Christ whom thou persecutest." I am your worthiness, your redemption. You had all these things to bear that you might be able to know how to appreciate what you could not do, but what I did for you. Regeneration is to make us serve God in the beauty of holiness that the power may be seen as coming from God. For he says, "The glory shall be mine."

The locusts are to take up all that the hail failed to destroy. The hail destroyed the Egyptian crops, but the locusts are to take the residue, which consists of the trees and herbs that are not cultivated. This destruction comes in the reign of the third Pharaoh. While Pharaoh is a type separate and distinct from that of the Israelite, yet his seign typifies the destruction of the law at the time Christ died. We know that the handwriting, or literal observance of the Mosaic law, was nailed to the cross when Christ was crucified. This third reign of the king or third division of the same family of flesh with the same sort of spirit over it, is a type of the Spiritual Kingdom set up by Christ, who said the gates

of hell shall not prevail against it. The gates of Pharaoh did not prevail against the power of God when he withdrew his children from under the rule of this wicked king, this disobedient king. The same Egypt, the spirit from the same family in descent, reigned over Israel from the time Joseph entered Egypt until Moses led the children across the sea. Joseph is Christ in the reign of the first king and Joseph is governor only; while two other reigns in Egypt must follow the first one.

When the Egyptian is eliminated from the head of the family we apply the type of the first reign in Egypt to the first reign in the family of God in the wilderness.

The food which Joseph saved up for Israel in Egypt in the years of plenty is a type of the manna from Heaven given the children of Israel in the wilderness. Like the children of Israel under Pharaoh the First, the children of Israel did not work the ground for their living in the wilderness. The manna came from Heaven as a type of the food which Christ furnishes from Heaven through the dispensation of God. Christ does the work to satisfy the perfection of the justice of God.

Moses came in the rule of the second King Pharaoh, which typifies the coming of Christ in the end of the law, and made a type separate, between the law of Moses and the law of grace, as Christ had the Godhead dwelling in his body; yet did not as Christ perform the work of the last era. This last era, however, was presided over by the Spirit of Christ as it dwelt in his body while he was on earth. The work is done by Christ through the spirit, while Christ is at the right hand of God in heaven. This manna in the wilderness, like the corn in Egypt, came through the merits of Christ. The second era of the child of redemption was not presided over

by the spirit, in just the same way that Moses did not preside over the era in which he was born, but went to Media and married a daughter of the descendants of Esau. Jacob, a type of the spirit, Esau of the law. Therefore it was necessary that Moses keep the flock of sheep for Jethro, Moses kept the flock of sheep or the child of obedience in the wilderness. They are the children of obedience, yet the story is to show that their works make them children of disobedience, like the type of the goat in the parable of sheep and goats.

When Moses' enemies die in Egypt in the second era, or era in which Christ was crucified, as a type in the body of the Egyptian, he undertook to correct the strife of the two Hebrews which carried him beyond his province. In the wilderness, too, he tries to correct the defects of the life of the Israelite who constantly broke the law, but were protected by God through his intercession as a type of the promises of Christ. Moses is not Christ or the type of Christ in the wilderness. He left Egypt, through the providences of God, in order to get the type of the law bride in the family of Reuel or Jethro. He brings her back to Egypt and carries her through the third reign of Pharaoh, and she was sent back to Media without passing through the sea of regeneration.

We must here carry you further in the arrangements of God toward his household. The wilderness is a type of that country into which the child of God is born again. Yet a type is only a shadow which is thrown back from the life of Christ while he was on earth. The shadow is not, therefore, the substance; neither is the doing in Egypt a substance. It's only a shadow here in the last decade of Egyptian life of what takes place in the last era of life of the child of God. Murrain, the disease sent

of God, destroys the works in the type of the cattle of the third reign or last reign in the world. After the destruction by the locust of every green hope of the Egyptian, and the darkness produced by the great number in the heavens, cutting off the light of the sun, as a type of the righteousness of Christ toward us; then Pharaoh acknowledges that he has not only sinned against the Lord, but against Moses. When we sin against the Holy Ghost there is no forgiveness. Our bodies must die as did Pharaoh's; but Moses interceded to the Lord and the winds of adversity blew the locust into the sea of forgetfulness, and not one was left to tell the story. So the Lord took away this death in that way. In just the same way our sins are all covered up in the sea of regeneration through which we pass into the land of life. This strong west wind blew from the mainland of Egypt toward the Red Sea as a type; but when the reality of the substance comes the wind would have to blow from beyond Jordan across Canaan in the Mediterranean, on which the ships sailed when they carried Israel to Babylon in Edom, where they suffered out the severe punishment of God before he brought them back to Canaan. They had no Saviour in Babylon.

THE THREE DAYS' DARKNESS.

The darkness of the three days is a type of the darkness preceding the fourth era in the gospel age. The darkness was so dense that the light was completely shut out. Where does the light come from? If this is a type of the three eras before the gospel, is it not true that the light of Christ has reference to the gospel and that the three eras were in total darkness? However, this is

Egyptian darkness, and surely is convincing evidence that the natural man cannot see the light of Christ. The scriptural evidence here teaches us that the Israelites had light in their houses or dwellings, the place where they lived. At the time Christ was crucified it was purely a dark age in the world, yet he had true followers at that time; but they were ignorant of what was in store for them in the gospel age to follow the death of Christ. They themselves, then, were in total darkness until after the resurrection, of which crossing the Red Sea is a type. This newness of life the Israelite must live is a prefigure of the resurrection as we look from the third reign of Pharaoh. The life of Christ and his works, however, furnish light to the inner-man during the three days of darkness in Egypt. "In Him was light and the light was the life of men." The Egyptian had no light by which they "could even rise from his place." The darkness was upon the whole land, but the light was only in the houses of the children of Israel. Pharaoh says to Moses, "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." Moses needed the works of the Egyptians, as he thought, because Pharaoh would not agree to let the herds and flocks go. Moses says that Pharaoh must also give them their flocks and herds with which to do sacrifice. Moses couldn't tell what they would need until they got there, but he wouldn't start till he had every hoof which made Pharaoh eject Moses from his presence and threatened death in case he saw him again. Moses seems to acquiesce in the arrangement demanded of Pharaoh.

DEATH OF THE FIRST BORN.

There was to be one more plague brought on Pharaoh and on Egypt. The death of the first born is a type of the death of Christ, which is a type of the death of works or his body militant from which it rises a triumphant body and ascends into Heaven out of sight of the same body which gazed up after him. As Peter says on the day of pentecost, Christ was made unto David "both Lord and Christ," having reference to the kingdom belonging entirely to Christ God did this, so says Peter. Before this takes place it belongs to God in his purposes, until they are fulfilled by the death of Christ, when the kingdom falls into the entire control of Christ through the Holy Ghost. This same resurrection of the body of Jacob, rather now of Israel, is prefigured in the death of the first born and the delivery of Israel across the sea. Christ was, as it were, delivered across the sea into that country where his spirit will lead Israel to the promised land. These are only types that we may look beyond life into the realms of God's presence; it comes rather in hope, because this anchor holds our little barque on the sea of life until we are safely brought to the shore where we may walk by faith. We live here in Egypt, but walk when delivered; that is, we walk from under the laws of death. The death of Christ, or militant body, brings the reign of his spirit, or the reign of spirit over spirit. The natural man is not subject to these laws. Therefore he must be removed before he enters the land of the wilderness as typified by the Mosaic rule. Moses takes the type of the spirit of Christ after the death of the first born of Egypt.

At midnight the Lord went out over Egypt and destroyed the first born of Pharaoh and the first born of beasts, as well as the maidservant behind the mill. Here is the first born in the body of Christ for us, as well as the maidservant, or the law bride behind the mill of the law. This is one of the maids on the housetop, one taken and the other left. The maid of Mosaic law is removed and the maid of grace is left. The same body in the wilderness under Moses does not go into the promised land. The militant body dies in the wilderness, and their seed or children get the promise. Here one is taken and the otehr is left; the Lord takes the law body and leaves its children. The spirit that reigns over the law body is also removed when the type of the reign of Christ is manifested in Canaan. Moses, therefore, cannot cross Jordan, but views the land as a type of the militant body who to-day stands on the "walls of Zion and cries aloud and spares not." Canaan is not Zion, nor is the organized body of the church Zion; but Zion is in the midst of these bodies. In just the same way the Kingdom of Heaven is within the individual, as well as in the organized body. We will learn that many things of the organized body must be destroyed when we get into the discussion of Canaan. In the Kingdom of the Spirit of Christ is the rest spoken of, in the Kingdom of Solomon, the Spiritual King.

The Israelites are to borrow jewelry of gold and silver and raiment from the Egyptians, and carry them across the sea of deliverance. We will then learn for what purpose the Lord expected them to be used, for the Lord told the Israelites to borrow these jewels from the Egyptians. Evidently the Israelites did not have in view the

purpose for which the jewels were used when they were borrowed.

On the tenth day of the month, or the last day of the law dispensation, the lamb is to be taken and kept up till the fourteenth day, which is a type of the end of the two eras; in the same way that Jacob served Laban the fourteen years for the two brides; so this lamb from either the sheep or the goats is slain. It is from the sheep or the goats because Christ died to save us both in obedience as well as in disobedience. Because Joseph died under the rule of the obedient Pharaoh. The lamb must be killed by the whole assembly of the children of Israel in the evening, and the blood must be sprinkled on the door posts of the house in which it is eaten. If any of it is left the next morning it must be burned with fire. It's to be eaten with bitter herbs. Of course this portrays the coming of the gospel in the morning of the resurrection, the coming of the spiritual era. It must not be eaten raw or boiled in water. The consuming fire of the spirit must be used in the final disposition of the body. The unleavened bread must be eaten for the twenty-one days, which carries them through the three eras to the spiritual gospel age. When the children enquire of them what means this, they are to explain to the children or the gospel era that it is the passover of the Lord. We take the same passover in the Lord's supper, because this passover is to be kept up forever. The lamb is put up the tenth day and kept up till the fourteenth day. It is put up the last day of the law era and is kept up till the end of the life of Christ, which makes the sacrifice for the two eras through the law and through the obedience in the life of Christ. Then comes the resurrection of Christ's body; in fact, the resurrec-

tion of the dead law body into the spiritual era. All the eras are under Christ; but each one is raised in its order, just as Paul explains to the Corinthians when he explains the resurrection of Christ's body. Of course the resurrection of Christ's body gives us hope in the final resurrection of our bodies; yet the lesson Paul teaches here is intended to convey to our minds the life of the child of God as he advances in the Kingdom of Christ. If we take a superficial view of this arrangement we would eliminate Christ from the law era and make his work alone constitute the building of his Church during the life he lived on earth with the work of the spirit following his death. But the fact is that Joseph came in the first era of the world, in Egypt; that Adam as a type of Christ as well, came in the first of God's creation; that Noah, for a like reason, came and that every era of the world typifies Christ, we can but attribute the sustaining grace of God in the formation of all things came through Christ. That even the antedeluvian world is only a type of the resurrection of the children of God into the different eras of his kingdom in carrying out his plan of salvation in the perfection of worship cannot be denied by the history of the Bible. When the world was drowned at the deluge, we have the same lesson taught when Pharaoh and his hosts were drowned in the Red Sea. There is no question but the different types of mankind into the black, brown and white races, the three great divisions of the human race, are only illustrative of the three great eras of the world. The negro is a type of the Egyptian, the brown man, or Mongolian, is the law era, while the highest type of humanity the world over is the white man, or the Caucasian, who takes the gospel era, or the Church of Christ, of which he says the

gates of hell shall not prevail against it. They have as a race dominated the world, and no doubt the powers of the combined forces of all the other races could not crush them out or prevail over them. Yet in the order of God's providences he makes the Egyptian, who is a type of the black man, rule Egypt and incidentally the children of Israel. The three eras in Egypt being a type of the same organic law of God are used to illustrate the great principle of the whole law under which man lives. The deliverance of Israel across the sea carries this family out of the bondage of law into grace. The same thing is repeated on and on to the coming of Christ, when Paul gives us a synopsis of the whole matter, and therefore gives us as well the hope of the resurrection of our natural bodies.

When Israel began its march to the sea, God began the work of deliverance through the leadership of Moses as the spirit and Aaron as the minister of the gospel of Christ. They are a nation representative of the children of God, and are God's children in Egypt just the same as they are in the wilderness after deliverance. The divine purposes of God are carried out, therefore, in predestination; and God means it for good, while we meant bad in selling the Saviour into the bondage of this world where he was made governor of the universe. God is incapable of doing injustice in any act of his great being toward his workmanship. If he were to destroy any part of his workmanship at any time and under any circumstances he could not sin. It is impossible for God to sin, because he is not subjected to the influence of the laws under which we are governed. He made man just as he would have him, or else would have constituted him a dif-

ferent creature to what he is. Because men commit sin does not make God the author of sin.

A MACHINE.

You may make a very fine machine, for illustration. By force of circumstances, the machine may be spoiled and not fit for further use at which it was first operated. Yet the machine is still used in another capacity with the same mechanic governing its use. The governor may die, and yet leave an agent to manage this same machine.

God made the machine in Eve out of the body of Adam. Adam is a type of Christ, because there was nothing made that was made except by Christ. If God saw proper to make the type of his church out of a crooked bone of the type of Christ and like the material out of which she was made she should be deceived by the beast in the serpent, would it be incredible that she should be disobedient? If you might say it were, would God be chargeable to sin because he made the devil? Because the serpent was the most subtile of all the beasts which the Lord made; therefore the Lord made the serpent. Yet God did not sin because he made the serpent, any more than a chemist would sin who made the poison that some one took and died of its effects. It doesn't matter as to that if the daughter of the chemist should have taken the deadly poison. The snake serves a good purpose and is the workmanship of God. The sin came in the violation of the law. Eve was poinsoned when she violated God's law; yet the serpent was the cause of the violation, because he made the fact plain to her that she would not die a corporeal death. She did not realize the infallible justice of God in that he would not look on the

violation of his law without satisfaction being made. She could not make the satisfaction to God, yet it was made by Adam. He took of the same fruit and therefore had to suffer the same penalty that Eve suffered. The covenant was made before the world was and this is only a type of that covenant.

Adam had a family of four in himself and his three sons. Cain, like the law, slew Able, the body of Christ, and like the law was under the protection of God. Seth came to the rescue and was the first man to call on the name of the Lord; in like manner, the spirit is the only mediator between God and man in an acceptable manner of worship to God. Cain was driven from the face of man and thought he would be slain by every one who met him. The ten brothers of Joseph thought the same way about it, notwithstanding Joseph wept on account of it. Christ was far from destroying the law. He only removed its sin or its sting from over the children of God whom he redeemed. He did not save them in their sins, but saved them from their sins. The law was holy, but the violation of it was sin. "The sting of death is sin; and the strength of sin is the law." Paul thanks the Lord that Christ gave us the victory. He says further to the Corinthian brethren, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." This labor reaps the harvest here in this world. The labor we do here is not a payment for a seat with God after death, a home in Heaven; but a home in heavenly places in Christ Jesus our Lord. Therefore, it is not in vain that we labor in the service of God.

God is delivering the children of Israel through the leadership of the spirit from under the law of death.

They are marching by day with the pillow of cloud between them and the natural man. Therefore the natural man cannot see the movements or rather the spiritual man in his travel; yet he knows that Israel is fleeing from him and is trying to make his escape. The same cloud is a pillow of light by night. In the darkness of the travel of the natural man or the nature that is in us, we would overtake the stronger man with his wisdom and virtue and skill, and keep him under us to serve us in our daytime and trials, that we may have the combined efforts of nature with the wisdom and guidance of the spirit which guides the stronger. Egypt acknowledges the great strength of Israel; but Egypt has the weapons of warfare of the carnal man and Israel is without any of their paraphanalia of warfare. Yet Israel is under the leadership of God. Like Jacob and Esau, neither one having done good or bad, yet God loved Jacob and hated Esau. The Philistines were evidently not of the house of Jacob; like Esau, they are enemies or a type of the enmity against the principles emanating from Jacob, and are therefore enemies of the tribe of Israel. Hence the importance of going a roundabout way to the sea in order to miss the Philistines, who lived in that low, flat country through which Israel must pass. The child of delivery is now in the lowest country of his life. The enemy in pursuit, which means death or lifetime servitude under great burdens, is discouraged by his surroundings. It seems that he must be lost; yet he moves on day by day and finally enters the narrow valley of despondency, with the hills of the law on either side, the enemy in the rear, and they come to the end of their journey, it seems, when they see the great wide sea of life stretch out before them with no hope of a passage. They

complained to Moses for leading them into such a wilderness when their graves might have been in Egypt in the service of the Egyptian. But Moses tells them that the Lord will fight their battles, and to stand still and see the salvation of the Lord.

That is all the child of promise can do—"stand still and see the salvation of the Lord," when he sees all lost. But when a way is opened through this future of our lives, and a way of escape is made for us by a supernatural power, we press forward day and night till the chariot wheels of nature are taken off, and we undertake to flee from the wrath of God when, like the man going from Jerusalem down to Jericho, we are half killed. Then the waters of this boundless ocean cover the nature of our lives in death. Then it is that the enemy which would deny the existence of a God, that would hinder the better element in us to serve God, or that great spirit of righteousness of which we knew nothing, but now know that it is God who fought this great battle for the Israelite, we realize too late. I'm rendered helpless, have lost my ascendency over the good that is in me, and am now ready to die, as where my strength of contention is made helpless, and this dead body is on the shore of the wilderness of doubt and disappointment. In this condition Israel views the dead body which was once a terror, but is now made death unto them. It's the body of death. Then Paul says, "Who will deliver me from the body of this death?"

While we pass over the sea we are a new life of the same creature, under a different government. As a type we pass from the last era or third era in Egypt to the fourth era or the first era of the law in the wilderness. In the three eras of the law we pass to the fourth era into

the spiritual. The first is the wilderness, the second is Canaan; the third is the Christian; the fourth is the spiritual or rest that God gives. We will from time to time undertake by the help of God to show this division. The first era in Egypt is a subdivision of regeneration and is a full compendium of regeneration. The whole details are exemplified in the first reign in Egypt, when we go from it to a type of the law in the wilderness under the second Pharaoh. The third reign in Egypt under the third King Pharaoh is a type of the gospel kingdom following the death of Christ, carrying the child of God into that kingdom of "rest that remaineth for the people of God," and is a found rest in the gospel, We are finding it when we are preaching and hearing the gospel; hence we are not rested until the sermon is completed or ended, at which time God gives us that sweet rest of reconciliation to Christ Jesus as our Saviour, our sufficiency. He takes all the burden on himself and rests us from labor. This gives us clearly the office of Christ. Yet we must not lose sight of the fact that the whole fabric of construction is through Christ from beginning to ending.

While Jospeh personifies Christ in regeneration in the first era, yet it takes the Israel of God the three eras before we are delivered. We are not a new creature until Christ takes the handwritings of ordinances from against us and confines them to the same death that his body undergoes. Then we are in a position to find that rest that remains to us as our heritage in the death of Christ. We are in the wilderness of our lives when we cross the sea, as a new creature in which we live as we are obedient, and on the contrary die, as we are disobedient. This life and death is illustrated in every phase of Scrip-

ture, from beginning of the book to the ending, and does not have reference to eternal life or its contrary in eternal death. It means of life and of death as we serve God or as we fail to do his commands to us. We must take Israel as a type only out of all the nationalities of the earth as the never-dieing element in us.

CHAPTER VII.

ISRAEL DELIVERED.

When Israel is delivered Moses sings the song of deliverance with the children, with the same people from whom he had his origin. This song is a beautiful type of the gospel law, how that the horse and his rider are thrown in the sea; how that the Lord in his strength has now become his salvation; how that the Lord is a man of war; how that the chariots he casts into the sea and drowns the chosen captains of Pharaoh in the Red Sea, and how that they all sank to the bottom as a stone. It tells us in this song of the gospel, as a type, how God blew with his nostrils and the water stood with congealed walls in the heart of the sea. It also tells us how the enemy said they would pursue and divide the spoil and satisfy their lusts. Then the Lord blew again and the sea covered them and they sank to the bottom as lead. Moses then tells us later in the song that in the mercy of God he led the children of Israel to redemption. Then the natural man was not redeeemed in this figure of the life of Israel; but it was God who directed Israel to His holy habitation. Then Moses begins to tell how the dukes of Esau shall be amazed; the mighty men of Moab and all the inhabitants of Canaan shall melt away, and stand as still as a stone till Israel passes over all that God has purchased with His Son; until God brings Israel into the

mountain of His inheritance for himself to dwell in; in his sanctuary where the Lord shall reign forever. After the song of Moses, Miriam, as the Church, sang her song, which is a type of that pure state of God's habitation where no vulture's eye hath seen or wild beasts have trod in the top of the mountain beyond the province of human sagacity and ingenuity; this place of rest where Moses leads us in this song of deliverance. Moses here is a type of the spirit, but his habitation belongs to God alone, which He gies to us through the merits of Christ, for a resting place; in fact, for rest.

Israel goes three days' journey into the wilderness of Shur in a dry country, where there was no water; but when they come to Marah the water was bitter and the Lord showed Moses a tree, which when cast into the water it became sweet. This is Christ in the third era; and then the ordinance of proving the children of God is set up with the commandments even before they were given to the people, but a type of the gospel era. Thus the Lord puts the proposition to Israel that if they keep the commandments He will put none of the diseases of Egypt on them, for He says, "I am the Lord that healeth thee."

Then Israel came to Elim, where there were twelve wells of water and seventy palm trees, where they camped by the waters. This portrays the travel of the child of God in the gospel kingdom on the apostles and prophets. The twelve tribes of Israel is a type of the twelve apostles of Christ like the twelve wells of Elim. The seventy palm trees represent the complete age of prophecy, being a cycle with a completion of the law by the multiplication of the law sons by ten, which also

gives the number of commandments to this cycle, making seventy.

This three days' journey ending at Elim does not end the figure, for they continue from Elim to the wilderness of sin, which is between Elim and Sinai. This latter place, Sinai, then must be a type of the top of the mountain in which the Lord dwells. Moses and Aaron are together at this time as a type of the gospel in this wilderness of sin, just before the arrival at Sinai, when the murmurings of Israel brought the manna from God, whether they walked in God's law or not. They gathered every day of the week, and on Saturday or the day before the rest day, they gathered enough to last them the rest day. Christ came as the end of the law in the end of the law era, and He gathered enough manna or the bread of life to last through the gospel era. While at the same time they are not come to the Mount Sinai yet. Remember that we are repeating in the law era the same type we have in Egypt; but we do not come to a true knowledge of the same until the evening. In the morning of the Lord, the day of rest, they shall see the glory of the Lord, as He hears their mutterings at this time. In the evening Israel gets the flesh of the quail and in the morning the manna. The evening is the law, and hence flesh represents the law. We must keep this in mind when we come to the sacrifices in the wilderness as well as in them in Canaan. Even Joshua brought back from the slaughter of the enemy the best of the cattle and sheep to offer as sacrifices to the Lord. When the prophet replied that "to hearken is better than the fat of rams." That is to listen to what God says do is better than to offer in the law something you might do for the Lord.

God's vengeance is on those who will not listen to what He says for them to do, just as it was on Joshua.

The gathering of the bread or manna in the morning is a type of the bread of life offered by the death of Christ as the evening and the coming of the spirit in the morning. The Lord sends both; but the meat is of the earth in the quail and the bread is from Heaven in the manna. When we cry for the meat or earthly living, the Lord sends it to us; but the manna is far more sweet, and while it comes every day to us, yet it is gathered by Christ on the end of our law journey to last on through the gospel era. We must get the grace of God every day directly from Him, both in the morning and the evening of our lives. We can appreciate the bread of life in its simplicity while we are young; while we are old we want the bread and the doctrine of salvation as represented by the quail.

In the beginning the evening and the morning were the first day, the evening coming first, as it does here in the law. Yet our lives are reversed. In the evening before the dawn of the morning of time Christ offered to God the sacrifice of the body of the law, the meat of the child of God; while the spirit came in the morning of the resurrection and is the manna to the child of God. Yet the bread is a type of the body of Christ and the wine the blood. While Christ came in person in the evening before the world was, He also came in the type of Adam in the morning of time; while He came in the evening of the law, He also came in the morning of the resurrection. So it is through and by Christ that we are what we are at all times of our lives. However, we have the divisions in the makeup of the order of God, and each is resurrected in his own order, just as Paul explains about the

resurrection. We should not here question the resurrection of the natural body any more than we question the resurrection of the body of Christ. Yet the resurrection of the God-man in Christ is a type of our resurrection of our lives on earth. The same spirit which brought Christ from the dead brings our natural bodies or mortal bodies to life, in just the way that the body of the Egyptian is brought to life in the wilderness. It is through the coming of the law that it is brought to life, because when the law came sin revived and I die daily then. That's the kind of death referred to here. This wilderness being a type of the third era, every one who preaches the gospel feels his unworthiness, which is the death referred to. Paul calls this revival the "motions of sin" in our bodies, and refers to the natural man. The Lord commands the children of Israel through Moses to prepare an omer measure of manna for a memorial to their children and their children's children, which means their generations in the order in which the generations of God came. They ate manna for forty years, which is a type of the generations of God in the complete cycle of the ten for each cycle of time, making forty; whether forty years or forty days, the illustration is made complete in either case.

The children of Israel had to remain in Egypt four hundred years in the same way that Noah had to remain in his Ark forty days while the rain of God's vengeance covered the earth. The five months in which the water remained on the earth is a type of the promises of God to Adam in which He says that the day in which thou eatest thereof thou shalt die. During this period the angel of death was turned out of the window of Heaven in the figure of the Ark; and this raven went to and from the

Ark until the waters were dried up from off the earth; until God's vengeance was removed by the drying up of the waters.

At the same time the raven was sent forth the dove was also sent, but the dove found no resting place for her feet, and she therefore returned to the Ark, when Noah reached forth and took her in to him. This period of time represents when death reigned. The dove remained for seven days with Noah in the Ark and was sent again. At this time she brought a branch of a green olive which she plucked herself. This is a type of the era in which Christ came to the earth and He, too, brought to the ark of God's safety the green branch of the hope of the salvation of the four eras in the four families in the Ark. Seven other days expired when the dove was sent again, but she did not return to the Ark, as she remained in the world, in just the same way that the Holy Ghost remained with the New Jerusalem which took its abode with men. The raven went to and from the Ark until the waters were assuaged or dried up. When the law era was ushered in Christ removed the literal part of it, the handwritings of ordinances, such offerings as the Levites performed, but Christ made the law honorable by complying with its demands during His life on earth. He did this for the Israel of God in every nation on earth, which gave to them the right to the tree of life, through which tree the bitter waters of the righteousness of God are made sweet. The raven of death is removed when the head of the law in Moses is removed. Moses, of course, is not the raven; but when the law of Moses was given, sin revived, came to life, which brings death. To satisfy this death it requires the death of the Christ man, who was a perfect man, but whose perfection we inherit

when He rose to justify us. Then we are justified not by the law, but in it through Christ. So our perfection is through Him. This perfection has reference to the approach to Sinai. This is a type only; but when we get in our lives to see Christ as our mediator, saviour, intercessor, our hope, our all, then we can present our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Then our bodies, as a sacrifice, become holy through Christ. They are then never holy, and therefore acceptable to God, except as they are presented through Christ, who rose to justify, sanctify and glorify them. Then when Christ justifies us before God He sets us apart for the service of glorification. God says "the glory shall be mine." Therefore, when we glorify it is in the Lord.

CHAPTER VIII.

OFFERINGS.

In the Levitical law God says to Israel to make an altar of earth on which to make burnt and peace offerings consisting of sheep and oxen. The sheep is a type of obedience, and the ox is one of works. The sheep has its opposite in the goat as disobedience. Then we have both sheep and goats as a type of both obedience and disobedience in the same family. This position is sustained in the parable of the sheep on his right and the goats on his left as belonging to the same flock. The obedient is the one blessed and the disobedient child is the one that is punished, both being children of God. No one else is under the law of God but those brought under by regeneration. The ox is also mentioned in pair with the sheep here, because obedience is first offered to God and then the ox, representative of works, and is a type of the works of righteousness. The ox wears the yoke and not the sheep; the ox pulls the burdens as a work animal for the child of God. When you are commanded to take on the yoke of God, this is what is meant by it. The reason that it is easy and the burden light is because Christ calls it His yoke and His burden and has reference to His service. The reference here to Israel is to the place where God records his name, and He has promised to meet them there and to bless them. The child of God

who does Christ's biddings will always find the blessing in the act of obedience.

God commands Israel also that when they make Him an altar of stone they must not hew the stone; that if they lift up their tool upon the stone they pollute it. This stone has reference to Christ as their altar on whom we present our bodies a living sacrifice when we are accepted; but you must not use the tool of works on this altar. There must not be steps made to go up on this altar for a like reason. If we should we will show our nakedness. This means that we will have no garments of our own make that will be any more presentable than was the one Adam and Eve made. God made them coats of skin as a type of comfort and durability as compared with the leaves our parents used. They are both natural garments, but types of the eras of the natural kingdom in the leaves and the law kingdom of Israel; because God clothed Adam here the same as He did Eve.

JUDGMENTS.

We are told that judgment begins at the house of the Lord. Then judgments given the house of Israel is to the house of the Lord. The judgments in this case prove that the type of the Church is complete after the law was delivered. Therefore, the judges of the law are to decide each violation of the law according to the penalty of the violation. It would be impossible in the province of this book to undertake to explain the judgments given Israel; for they of themselves would constitute a volume as large as this book. To illustrate the proportions of extent they would go, we quote the first judgment only. Yet they are all intensely interesting and cover the whole

field of the Church of Christ: "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he come in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons and daughters, the wife and her children shall be her masters, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife and my children, I will not go out free. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post, and his master shall bore his ear through with an awl; and he shall serve him forever."

This judgment of the Lord over the house of Israel has many complications which if properly rendered would require a lengthy discussion. In the first place, the Hebrew servant is Christ. If having reference to the law dispensation only, He serves six years and on the last year or seventh He goes out of the law free. In this first cycle He came in by himself, and hence goes out by himself; if at the end of Chrit's life He goes out He will be married and will carry out His wife also. The next step carries an explanation of the last clause, "if he were married," and has reference to the wife the master gave Christ, which is the law, and if he has born sons and daughters, the wife and children belong to God and Christ goes out free, that is, by himself, to satisfy God. If Christ loves God, His bride and Israel and will not go out free, then God submits Christ in judghent and carries Him to the door, which is the entrance into the church, the triumphant church in the bride referred to here, or the door posts, which are on aach side of the door, and the master bores the hole in Christ's ear, which makes

the ear to hear, the one ear. To explain fully all the details of this judgment would require quite a lengthy discussion, which would be out of the province of the present work.

CHAPTER IX.

MOSES ON SINAI.

When Moses was called on Sinai to receive the law, he remained there forty days, another type of the perfection of the four dispensations. When this call was made the Lord told Moses that he alone should come near Him; but that Aaron, Nadab and Abihu and seventy of the elders of the children of Israel should worship Him afar off. This description of the law era portrays the gospel era, in which the spirit alone approaches near God. The seventy elders of Israel is a like number of Jacob's family who went down to be nourished by Joseph in Egypt, which is a type of the predestination of the number of God's family as it went down to the earth to be multiplied into an innumerable host. It also has reference to a man's age; but especially does it refer to the foundation of the fabric on which God's people stood at that age, and at the age of every child of God who is regenerated and passes this era of the law. Nadah and Abihu were the legal administrators of the law at this time; but they will be removed for obvious reasons when they offer strange fire later on. The altar Moses built under the hill with twelve pillars, and sent young men to make offerings on it, is a type of the foundation on which Israel at this time stood in the law only. There were no prophets and apostles then to form the true foundation

of the Church of Christ. Therefore we may clearly understand that all the process of the Bible is not to fit us for a home after death; but it is to fit us for life in the Kingdom of Christ in this world. We conclude, then, with just as conclusive an argument that no one but a live creature can work for God, and therefore serve Him in a right way or in a wrong way. When we violate His laws or when we fail to do as we are bidden, we are not in His service. It's not through our works that we become the children of God; but God comes in our hearts because we are His sons, not to make us sons. We are sanctified or set apart before we are glorified, and we must be one of His children before we are sanctified. When we are set apart, then our strength of grace comes through obedience. Hence, we grow in grace and knowledge as we apply ourselves to our work in the vineyard of God.

TABERNACLE AND THE ARK.

On the same line of thought, just preceeding, the Tabernacle and its contents are constructed. The description of the construction has reference to the different kinds of children, or the different elements entering into the lives of the militant kingdom which constitutes the Tabernacle of God. All the material out of which the Tabernacle and the Ark and the furniture was constructed is contributed by the children of Israel to Moses, and it must come willingly from the heart. The worship of God must come willingly. This does not mean that we must avoid feeling unworthy; but there is a combination of circumstances entering into the makeup of the worship. For instance, the tabernacle must be covered with three cov-

erings, which refer to the character of the life of every child of God according to the meaning of each covering. The first covering is of goats' hair. The goat is a type of disobedience wherever found in the scripture. Then the very first part of our lives as children of God is through the disobedient cycle of the law. The next covering is rams' skins, which is a type of the obedience of Christ, which clothes us over the coat of disobedience in the goat-hair covering. The third and last covering comes from the badger's skin. In order to understand what the last covering of our lives means, we must understand the characteristics of the animal called the badger. It is said to be almost extinct, and whether its extinction has anything to do with the present progress of this last covering of God's children is a question. The badger is a little animal, said to travel onesided like, in a hobbling way; one side seemingly shorter than the other. He is said to steal corn for his living, chiefly. Most of the children of God are out of the Church, and from this standpoint they steal corn when they go to hear the gospel. Looking at this kind of individual we can see in him clearly the badger. Yet the badger belongs to us all alike just as the goat hair for a covering, as well as the ram's skin. We all try to go to the Lord first in the acknowledgment of our sins; then we try to go to Him through the worthiness of Christ; and, lastly, we go at it all as we think in a hobbling way. Every one who preaches the gospel, I suppose, feels just this way about it: More often than otherwise, he preaches what he did not intend to preach when he began. This makes him feel that he handled his subject in a hobbling way; that he did not contend strong enough in the worthiness or obedience of Christ, and that he failed to lay enough

stress on the disobedience of himself or his unworthiness. These three coverings are the coverings of the tabernacle, and belong to every child of God in his worship.

We may describe the curtains or the candlestick or the Ark, the table, the altar, the court and the gate to the court; each one and each part of the construction of everything has reference to our worship to God as a type, and is a most beautiful prototype of our lives in this world. It has no reference whatever to the kind of life we will live in the world beyond the grave. Then God sets apart or sanctifies Aaron and his four sons, who are to minister unto God in the priests' office. Aaron is the minister of the gospel, Moses, the third in the trinity; Nadah and Abihu represent the life in Egypt and the wilderness, respectively, of conviction in Nadah and of the law of works in Abihu, while the other two sons go, respectively, into the life of Christ as Eleazar, while Ithamar goes as the type of the era of the gospel age after the life of Christ. Dadab and Abihu were removed for offering strange fire on their censors; they were consumed of God. Moses is to make the garments for his brother Aaron for glory and for beauty. When the minister preaches anything glorious and beautiful he is clothed with the Spirit of God.

THE GOLDEN CALF.

All these foregoing instructions were given to Moses while he was on Mount Sinai with God, who also gave to Moses two tablets or tables of stone written on by the finger of God. While this forty days were being completed on Sinai the children of Israel became restless and ordered their preacher to make them gods to go before them, as Moses, who brought them out of Egypt, was

forgotten, they didn't know what had become of him. This part of the story merges us fully into the law era after being delivered from the conviction of sin. We must now do something ourselves in the worship of God to make peace with God; and in doing this work Aaron tells them to bring to him the ear rings of their wives, sons and daughters, with which, with his tool, he made them a calf. Now, then, instead of Moses dictating to Aaron what to say to the people, the people dictated to Aaron and said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron then built an altar and made proclamation that to-morrow is the feast to the Lord. After the people made their offerings also, then they sat down to eat and to drink, and afterwards rose up to play. The meaning is when they sat down to eat and to drink, that they sat down to listen to what Aaron had to say about it, and eat and drank what he said. The story Aaron told them was about how they lived in Egypt, in the natural life, when they were slaves to the prince of the power of the air under Pharoah. Because they had before them the calf into which the jewels of the Egyptians were cast. Evidently they were worshiping this calf as the god which brought them to freedom. Then it was through their works that they were brought to liberty, if they trusted in the calf, and they did so. Can any child of God remember back in his experience the time when he said that there is no leadership of the Spirit of God; in fact, that there is no God. I remember when I passed through that great troublesome sea, with phantoms of the past dead pursuing me; I remember when the burden of this great nightmare left me. But surely it was I who delivered myself with all the resources of the riches of nature;

such wisdom as I heard in my ears when I learned how I might, by my own will, extricate myself from the thraldom of misdeed, misconduct, and live a life commensurate with nature. That's all we can do. I have these jewels stored up in my ears, as a sweet memory, and our minister has told us to bring them to him, and that he would shape them into a tangible object of worship. He has suceeded, and now let us play, make merry over it, and not any more consider this episode as a serious matter; let us play. What did the Lord say to Moses about this revelry? "Up, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves; they have turned aside quickly out of the way which I commanded them." Then the Lord threatens his vengeance to destroy them and making for Moses a great nation; but Moses fills his office as intercessor, and mentions how that the Egyptians will claim that the Lord brought them over in these mountains where he through mischief might destroy them; and Moses begs the Lord to remember the promises to Abraham, Isaac and to Israel. Moses knew the promises of God are sure and steadfast, and that He would multiply their seed as the stars of heaven and that the promised land would be their inheritance forever.

So Moses went down when the Lord had repented the eveil he thought to do to Israel. This repentance means not to feel sorry for what God had threatened to do; but it means that God merely turned aside from doing it. Moses carried the tablets in his hand and they were written on both sides, one looking back and the other forward. When Moses saw the calf and what the people were doing he threw down the tablets of stone and broke them, which has reference to the breaking in pieces the

two eras of the life of Israel in Egypt and in the wilderness. The leadership of Israel broke these eras.

God promised as an evidence to Moses that He would let him be hidden in the cleft of a rock and that He would put His hand over the cleft and hide Moses; then He would remove His hand that he might see the hinderpart of God and not His face. This is evidence that the child of God cannot see the destiny of his career; he is hid in Christ as the spirit of the law; Christ in God and you in Christ. That's a secure place of existence. Christ came in the end of the law to save them who are under the law. The Lord tells Moses to hew two other tablets of stone like the first ones, and the Lord would write the same words which were written on the first ones. Then the same laws of God are in force during the last two eras that were in force during the administration of Moses; but they were raised in the resurrection of the body of Christ as the law. This makes the obedience of the law through Christ. If we violate the law, and we do it daily, we ask God through Christ to forgive us, and He does it every time without exception, if we believe Christ is our redeemer. The forgiveness of sin in the law era is through Moses, as a type of the spirit. Moses always interseded for Israel when it went into disobedience. Christ was wounded, and in this wound our lives are hidden by the hand or power of God, so that we might look back on our experiences with God, as looking on His hinderparts. The violations of the laws of God are the hinderparts, and the promises of God are the foreparts of the broken talblets. Christ died for both these broken plates. Then the unbroken plates or eras of the life Christ lived, and the gospel era, cannot be broken by the spirit that guides us, because the death of

Christ hewed out the two last tablets, and they look back and forward just as the law on the first two tablets looked. The law on the front of the two first eras looks to the coming of Christ and the law on the back of the unbroken slabs looks back to Christ. So that the laws on the front of the last slabs look to God, as well as those on the back of the first two. So that we look back to God through Christ and we look forward to God through Christ. Yet we do not see Christ in our experiences until we get to the end of the law, whose body was rent as the rock and whose body represents the broken law. Thus in this rent or broken law we see ourselves hidden in the cleft of the rock. We can look back in the broken law but cannot see forward. In the unbroken eras, we are carefully hidden inside these slabs, which represent Christ as a complete body, healed, as it were, in the last eras. Of course the broken slabs are done away with, and the new ones are the ones in operation with us, and cannot be broken. The idea is broken and unbroken eras in the travel of Israel, Israel being taken as a type of the travel of God's children the world over. There had to be an Egypt for the world, and, as well, there had to be an Israel as the type of the spiritual part of the dual man. After the type is brought to bear, Christ comes, when, after His death and resurrection, the Gentiles are brought into the family and include the balance of the human race. Therefore, "in every nation he that feareth Him and worketh righteousness, is accepted with Him." Peter here refers to God.

THE TEN COMMANDMENTS.

All the Ten Commandments are broken in the type of the two broken tablets of stone. All the Commandments are unbroken in the two unbroken tablets of stone. This broken and unbroken condition has reference to our lives. When our lives are hidden from God in Christ, in the unbroken tablets, we are then said to be without sin; that sin is no longer imputed or charged to us directly. That seems strange at first consideration that we poor sinners should be without sin. The answer is fully made plain when we look to the fact that Christ died for sinners; Paul says, "of whom I am chief." We go to God through Christ for the forgiveness of our sins. We cannot hope to get forgiveness through any other source, not even through any good reparation we might undertake to make. We can't say, for instance, to God, that if you will forgive me for what I did contrary to thy command I will not be guilty any more of violating that law. The only acceptable prayer is what Christ has already done for us, and thus to appeal to God through His obedience for the violation of all the commandments, for we break them all. If we break them all it would seem that these tablets would be broken; but that is not the figure. Christ was the one that was broken as the era of our lives; His resurrection justifies us before God. We then stand before God just, or justified; and our daily bread sustains us for each day we live; and it, like the manna or the corn, is provided of God. The milk and honey of the gospel land comes from the country in which the gospel is preached. The gospel is preached in the Kingdom of Christ, which comes after His death, and

its basis is the prophets and apostles. The power of the gospel comes through the death, buriel and resurrection of Christ through Him as our mediator on the throne of God. This throne, then, is in substance the throne of Christ, because all things that come to pass came through the merits of Christ as our moderator, or the one who sits over us and between us and God.

Then all the graces of the Christian come through Christ to us, as hope, faith, charity. It's the only way to get to God. It's the only way to get a blessing from the head of the trinity. It seems, then, that all the children of God could see how that the trinity is, in the above sense, the one God, the father of us all. The trinity is only the means of God toward us; so that a part of it might be the sacrifice for our lives, the preservation of our lives. This redemption, then, is in the unbroken tablets as they came from Christ on this mediatorial throne. The eras are unbroken, while we violate the laws on the eras. Christ offered his body only once for sin. He does not any more offer His body to be broken. The one breaking of it became satisfactory to God, who is without variableness or shadow of turning. It's inevitable and without any more shadows of the substance which was to be broken. God does not turn back to our broken lives and charge us with death; yet, when we do sin against the comforter, that is the laws of the Holy Ghost, we look forward with fear of this death. This very looking forward to death is the burden we must bear ourselves, and not Christ, to be brought back to be broken for us again; but the intercession constantly of Christ saves us from this death. He takes this body of death off our backs, as the burden, and we get consolation in the gospel momentarily, from the removal of this body

we carry. Then that commandment of God to keep the Sabbath day holy is a commandment of promise. The promise is rest through Christ at these intervals of our lives, of every seven days as a figure. The common law of nature demands the seventh day in which our worn bodies may be rebuilt by throwing off the waste matter, or worn matter, and let it be replaced by sound tissue. So in the divine law the waste or worn matter of its laws must be replaced by the rest which comes to us through Christ by removing the dead body of the law which we carry on these unbroken tables. The unbroken tables now bring us to the era where God's laws are written in our hearts and imprinted in our minds. In the Levitical law these laws were written on the hard tables of the law of works. Every child of God must go through the Levitical experience of his life. We must not for a moment lose sight of this fact in talking to the child under conviction of sin, because he knows that there is no rest for him. This dead body is carried as a very heavy burden on him, and he sees no way of removing it, for it sinks him lower and lower in the muck and mire of the wilderness of doubt; and he sees no way to have a firm footing on the rock Christ Jesus. He does not know Christ in His relation to him; that is, he does not believe in Christ, for Christ taught that "if you believe in God, believe also in me." These were God's children to whom He made this address, and they did not know Christ, or else He would not have given this command. Then Christ was writing these laws in the hearts of God's children when He made that declaration, and expected them to believe that all their burdens He had born for them; that if they had burdens after believing on Him, that if they come to Him with those burdens that they could cast

them at his feet and He would bless them with spiritual health, by removing the old worn matter of the law off their sholders through their own effort of bringing their troubles to Him. The weight must be on the sinner, which is us all, for He died for sinners. If there is no weight, there is no blessing; if there is, therefore, no weight to produce weariness, there is no weariness. Then there is no sinner, and therefore no Saviour to such an one. Then we go step by step and conclude that if you stand idle in the market place of God, as a child of God, and do not engage yourselves to work, you can never get pay, which is that rest which awaits the child of God. If you stand in the market place, a place where the command of Christ comes to you, then you are a fit subject for the work in the vineyard of the Lord. When you engage yourself to that work, you are not supposed to be an expert workman for the Lord. You are in position there to learn of Him, so that it is every one who labors in this vineyard who may learn to be an expert by growing in grace and a knowledge of God, because the Father, Son and Holy Ghost is God, all one and the same in substance. They perform different offices in order that we may receive these blessings, and at the same time allow God to retain His integrity as God, and allow Christ to be an integer also as God; and as well to allow the comforter to pay us our wages for services rendered in the vineyard of the Lord.

Then the promises of God through the Ten Commandments are those on the front side of the tables of stone as looking for this rest. God's hand is over the breach made in the first two, so that you cannot look back until you are at the end of the law, as was Peter. Now Peter walks on an unbroken tablet with the law just recently

written in his heart, when he perceives of a truth that men everywhere who fear God and work righteousness are acceptable of Him. This truth was in existence before Peter knew it. It existed in the heart of Seth, who was the last in the complete set of corner-stones in the erection of the Temple of God; it, as well, existed in Japeth, the complete temple in Noah's family; it came as a complete temple as Benjamin in the family of Israel—Israel as God, the ten law sons as the body of Christ, Joseph as the preserver as Christ, and the house of Benjamin in Canaan as the completion of the same temple as the bride on the last promises of the unbroken tables. We walk on these unbroken tables hewn out by the Spirit of Christ, with the laws now written in our hearts and made steadfast in our minds.

Therefore, faith in God no man can know, except it be given him; hope in the resurrection of our bodies in like manner no one can comprehend, except he be of the family of Christ; charity, also, the best of all, the love of God in our hearts, is incomprehensible to the natural man, the natural mind in the child of God; except the fire of the love of Christ has burnt out the dross and leaves us in the full confidence of His affection; so that we may enter into that state of rest, where we find rest to our souls. There are two men in the allegory, the Egyptian and the Israelite; therefore, it follows that two men would be in the individual regenerated. The Egyptian is the resurrected man, because he was the man killed or drowned; but he comes up to life when the law was given Israel, for "when the law came sin revived and I died." The horse and his rider sank as lead to the bottom of the sea. They then cannot be washed to the shore of the wilderness, as lead cannot float. The horse

is the sin and the rider the officer of the sin of death. Hence we never see them any more. We see the infantry in the dead Egyptian, which is the flesh. It was then the Egyptian who revived, notwithstanding the law was given to the immortal part of the dual man. The dead man in the Egyptian is not subject to the law of God, neither indeed, can be, would be the meaning of the partly quoted scripture. The Israelite lived in Egypt under the law or dominion of death, because we learn that "death reigned from Adam to Moses." When he was delivered from Egyptian bondage he was placed under another law of God, after the law of death was taken from over him, and this law applies to Israel, whom God saved from the fate of the Egyptian. Sin is the sting or poison which produces death. Then the sting of death revives or becomes in operation and causes a daily death, that condition of the two principles that exist in the child of God under the operations of the law. It's a complex subject, this sin under consideration, for we have the two men, one dead to a knowledge of the laws of God, the other alive to the laws of God; but neither one under the laws of what is known as grace. In the Levitical law, it's obey and live to the enjoyment of the promises in that law; but to disobey is to die to the enjoyment of these benefits. When we see Christ as our redeemer, we see the character who delivers Israel from the penalties of these violations and lifts us above the Levitical law, because Paul tells us that Christ nailed or fixed the literal transaction of the law or the handwritings of ordinances of the law to the cross in His death. This means now that this same individual is taken out of the do and live or fail to do and die law, and is placed under what is known as grace, which is not law

nor the result of law. The debt we owed is paid by another, and we are set free from the penalties or obligations of the debt. Christ settled it, and settled it without consideration from us. He agreed to do this before there was any earth made, and agreed to it to the Father, and not to us. Now, after we are enabled by Christ to understand this arrangement, we feel perfectly safe in Him, not in ourselves, or what we can do, but in what He has already done in our behalf. Then this sort of life is under grace.

Paul described this state of the child of God to the men at Athens when he calls their attention to their inscription on an altar: "To the unknown God." "Whom therefore ye ignorantly worship, him declare I unto you." Paul was evidently directing his remarks to God's children, because further on he says, after talking about their ideals: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live, and move and have our being; as certain also of your own poets have said, ("For we are also His offspring.") This address is to the one "if haply they might feel after Him." Such an one may find the Redeemer, by loving the inclination to search for him, to know more about the capacity of Christ. For Paul says, "He be not far from every one of us," including himself, in the same class of those inclined to feel after Christ. He was talking of Christ as the redeemer, for he speaks of "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed,

and the bounds of their habitation; that they should seek the Lord," and so on.

The ignorance of the little child of God, groping in the darkness of his way is wonderful. The function of the gospel is to make his way clear, in just the way Paul is here teaching God's children at Athens. Paul tells them in language similar to this, that there are no figure-heads in the shape of man's contrivances used in the right worship of God; that God is not far from us all; that we live, move and have our being in Him. In just how do we do this? We are in Christ and Christ in God. We are therefore in God through Christ. This ought to be plain to all the children of God, who are seeking the right paths of righteousness in which to serve God. We must believe in Christ if we are God's children. There is no other way or name given whereby we are saved from the ignorance of false worship. This is the only drawback with the children of God who walk in so many disorderly paths, saying God is here and God is there and God is just anywhere. But God says, "One Lord, one faith, one baptism." Then all must go one way, if they go in an acceptable way. To find the ways of God, we find satisfaction to ourselves; and to find these ways we must make them reasonable to the child of God according to the dealings of God to such. If any other way is preached to you, it is not to be accepted by you, matters not who says this or that way is the way to God. This does not mean securing eternal life, but it means the enjoymen of it after you have been put in possession of this never-dieing principle. This principle has a leading tendency one way only, and therefore would always lead us in the right way, were we not perverted by ignorant or blind leaders. Then we are said to both fall in the ditch.

It requires study and research of the scriptures to be able to guide unerringly the footsteps of him who wants to know the truth, and is therefore following the instructions of this leader or that leader in the way of truth. This fact is borne out because the foundation principles are of the prophets and apostles. What they say, if correctly understood, will always lead us according to what God has taught us in our hearts in our experiences from the rule of death into the light and liberty of the gospel.

CHAPTER X.

OFFERINGS.

The offerings in the Levitical law are a type of the offerings we make to God. It would not be expedient to undertake a discussion of the different kind of offerings here. However, we wish to call attention to especially the sheep and the goat as offerings. The sheep is used all through the New Testament as a type of obedience and is used in the Levitical law as a peace offering. On the contrary, the goat is a type of disobedience, and is used as a sacrifice for ignorance in which we disobey God. If where sheep is used you apply the word obedience as an abstract principle, and use the word disobedience where goat is used, you may be able to better understand parables in which the terms sheep and goats are used. If, for instance, we take the parable in Matthew, where the shepherd separates his sheep from the goats. In this parable the shepherd was as much so to the goats as he was to the sheep. They were both of his flock alike. All the relations are gathered together in the one individual, and Christ comes with his holy angels, who are ministers of the gospel. In the gospel power the goats are placed on the left and the sheep on the right hand of Christ. The obedience in Christ are the blessed and the disobedience is punished. Obedience inherits the kingdom prepared for it; disobedience can-

not inherit the Kingdom of Christ, because it does not obey. The child of God in obedience enjoys life in Christ; the child of God in disobedience suffers the burning fire of condemnation. He does it, too, just as long as he continues in disobedience. The joys of one are forever, while the suffering of the other is likewise. Besides, in the 10th chapter of John, Jesus teaches that His sheep know His voice and will not follow another. Would any one argue that all the children of God follow Christ and are not misled by false doctrine? The apostles did not understand the parable. Then Jesus taught them that He was the door of the sheep; that is, He was the door to obedience. We worship God through the obedience of Christ. Then if Christ goes before us He leads us into obedience, if we follow. If we do not follow, we are goats, and must suffer the penalty for disobedience. If we were not God's children, we would not suffer the penalty of the goat, because we would not know the difference between good and bad, or the difference between obedience and disobedience. The unregenerate man, like our foreparents before the violation of the law, did not know the result of sin. The result of sin tends to death; in fact, the scripture teaches that it is death; yet there must be a correct knowledge of just how this takes place. If a certain insect stings us, the part effected tends to death. Possibly if the poison diffuses the whole body, it may produce death of the whole body; otherwise, just the part near the sting dies. Matthew treats on this phase of the subject when he says that "if thy right eye offend thee, pluck it out and cast it from thee"; "if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

That is, to be case into the state of disobedience from the contamination of the sin of one member of your body. Of course Christ in this memorable sermon on the Mount did not expect to convey the impression that to be cast into hell meant eternal damnation. Hell is a state of existence. Jonah was in the belly of hell when he was in the fish; Jesus was in hell when He was in the grave for the three days. Obedience and the opposite in disobedience are abstract principles, and both belong to each of us, one as much so as the other. When we consult our own lives we find that it is us to whom the charge applies. We are all of us disobedient, and it seems more so by far than we are obedient. It is such an easy way of shifting off the evil deeds mentioned in the Bible to the unregenerate; but they all belong to us, as God's children, and must be settled for, one way or the other. After we know Christ we must settle for these evil things just as Jonah did. While we are under the law we are just as Paul was when he was blind three days, which carried him to a knowledge of Christ on the fourth day in which he served Christ.

Trespass offerings, burnt offerings, meat offerings or any other of the numerous offerings made are shadows. Aaron and his sons being consecrated to the priesthood, are as well shadows of the gospel age. When Nadab and Abihu were removed from the office of the priesthood by the consuming fire of God's vengeance, we have the type of the removal of the broken law, as was represented by the broken tables of stone. The other two sons of Aaron took the place of the elder brothers who offered the strange fire on their censors. Eleazar and Ithamar come as a type of the unbroken tables in the last dispensation when the vengeance of God is satisfied in the death of his

Son Christ. The same lesson is taught us in purification of women in childbirth; the same thing in leprosy applies as sin to require a cycle of the law period for purification. Therefore we conclude that such a disease must be incurable by man. Scientists of the present day agree that no remedy will cut short the ravages of leprosy. It, like sin in the violation of the law, must be treated by the blood of Christ to each individual. When one has leprosy, he is turned out of the camp for a period of seven days, which is a type of the law era. The Church in the type of the camps of Israel, will not tolerate the law student with the leprosy of the violations the the law. We all require the sacrifice of whatever violation comes before us, whether a dove or pigeon or ox or what not we bring to the altar, it requires obedience to satisfy the demands of the Church. The sacrifice must be made; there is no way out of it. There can be no justification without the sacrifice in either era, whether the law of Moses or the law of grace. Christ died for the first, and certainly intercedes for us for the second, when the law is written in our hearts where we have a feeling for the penalty annexed, where we may suffer it out ourselves, and therefore make our own sacrifices on the burning altar of our consciences.

The scapegoat is used for expiations for sin. He is carried to the wilderness and turned loose where he belongs. That's where all of our sins came from in disobedience, in the wilderness of the Levitical law. The two Levitical administrators in Nadab and Abihu were removed from the service of Israel as a type of the scapegoat for disobedience. These servants offered strange fire, and the law makes us strangers to God in this way. Yet it is a divine law left for us to work out, rather to

show the strength of our work, which will always be a failure until Christ shows himself to such at the end of our effort. This surely is the experience of all the children of God who know Christ. We may illustrate more fully what the child is by an analysis of its life. The infant when it is first born is helpless in the arms of its mother. She cares for it as a type of the bride in the law era while it is weak in its innocent infantile state. This bride is the bride, in type, of Christ, and she is altogether dependent on her husband for the comforts in the preservation of the life of the babe she bears. Yet this babe does not know how its life is and was preserved until it grows to a knowledge of the source from which it emenates. It grows in grace and a knowledge of Christ. At the same time its life is preserved by Christ in the law before it comes to a knowledge of Christ. When it is weaned, then it becomes a man; it becomes a man in Christ in just the way that the blind, or the lame, or the deaf, or the lunatic are healed. The man who was in the tombs was in the law era of his life. When he was healed of Christ he came to his right mind through the healing of Christ. He knows, then, that whereas he was blind, or maimed, or in any other disabled condition, he is now made free from the disability. He was present, too, when Christ freed him, and his faith now is in Christ, whom he desires to follow. While before this time he had life, yet now he has it more abundantly through Christ. Then the babe does not know Christ until it is weaned from its mother and is enabled to see what the father does to sustain his family. This babe has grown not all at once to manhood; but the knowledge of Christ as his saviour comes to him in a different way to that from which the natural child knows his father.

The spiritual child in regenration must see Christ die for him to relieve his disabilities before he can know the character of Christ. Then in regeneration he is first delivered from the domain of Egypt under the law of death, from which state he is placed in the wilderness under the rigid laws of God. We find him here blind, maimed, or a lunatic until Christ comes to him. He is one of the children of God in this State, but does not know Christ until he is freed from this disability. He is altogether like the rich man and Lazarus, who was at the gate of the rich man. The rich man first sees Lazarus die before he dies. Then the rich man wants to get out of his torments.

When Criest died, of course He went to God in Heaven. Abraham personified God; Lazarus is a type of Christ. Christ came to the end of the law and was the end of the law to the children of God who believed in Him. When such of God's children in the law see Christ die they themselves then die to the law. They are now fit for the gospel kingdom, out of the law kingdom; and, like Jonah, the child who is called to the minitry is often buried in hell and wants relief from Christ, who can't come to such any more in person; neither can you see Christ die any more for your sins; you must suffer them out yourself. The gulf is impassable. You must work out your own salvation with fear and trembling. You are in torments now, and the flame is around you and you must suffer. While you was in the law you were rich in resources, and Christ called to you as He did to Old Jerusalem and you would not. You had a good time, as it were, and He had a hard time of privations—not even a place to lay his head. Now you must suffer as Christ did. He lay in hell the three days He lay in the grave. You must lay there as it were, the three dispensations; but

the third in the trinity will direct you as well as the fish that disgorges you on the gospel land. Like Jonah, you make the three days' journey through Nineva. The dogs which licked the sores of Lazarus was the natural resources of the law, just as the natural man is the dog that returns to the vomit when after preaching for the inner man. The sow likewise returns to her wallow after she is washed. It's this way: When the gospel minister preaches he first vomits, as it were, his unworthiness and his sinfulness, and all the like before God. Then he returns to the same sort of life he vomited. He is a washed sow when he is preaching or being prepared for the service of God. After the service he thinks he is pretty good and undertakes to work in the law again, which is in the wallow. Christ does not mince at the matter. He says white for white and black for black. The five brethren you leave in the law era are the five laws without promise, looking backward. The children of Israel did not obey Moses and his prophets while they were under the law. These five brethren had a chance, or rather was an opportunity. Obey them and live; disobey them and die like the rich man. The rich man is the child of God and Lazarus is Christ. There can be no other solution, because Abraham spoke so kindly to the rich man in hell and called him son. This is God's way. We must suffer great tribulation if we would do the Master's service. Paul says: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ *if so be that we suffer with him,* that we may be also glorified together." This is the same suffering that the rich man had in hell. Again Paul says: "If any man's work shall

be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." This is the same flame that was around the rich man in hell. Paul again says that "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Peter refers to this sort of suffering: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." Then again he says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who when He reviled, reviled not again: when He suffered, He threatened not; but committed himself to him that judgeth righteously: who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but we are now returned unto the Shepherd and Bishop of your souls." The above quotation from Peter so well illustrates the question of the suffering of the rich man while he was as the sheep going astray in the law as a rich man, rich in resources, bringing God under obligations to him for what good he did, until he saw Christ die for his sins of commission as well as omission, and being unable to offer Christ only crums, as it were, from his table, as did the rich man to Lazarus. "As the sheep going astray" has reference to Israel going astray, as the obedience of God's children in the law, you will also notice that Peter says that Christ bore our sins on the tree, and that we now are dead to sins, should live unto righteousness.

Peter says that we should live unto righteousness; and he does not say that we are incapable of sinning after we see Lazarus in Abraham's bosom; but now that Christ cannot die for us again, we must let the flame of God's vengeance burn up the dross in our sinful bodies, and not play after we offer sacrifices to the golden calf, like Israel did under the law. The rich man is now redeemed from the curse of the law, and must suffer the penalties of his violations while Christ intercedes for him on the throne of God. He died to the love of sin, was buried with Christ in baptism, and must now suffer with Christ as he lay at our gate. He was laid at his gate by the justice of God in order to purge him of his old sins. Now since the death of the rich man he may look beyond this gulf and cry for relief. It is difficult to tell you where this new heaven and new earth is. They are where we get rest from this consuming fire where the rich man cries for mercy. They are the fourth quarter of the earth, the last quarter, where the Spirit of God leads his children into righteousness; where our troubles cease for the time and we are at rest in those heavenly places prepared by Christ. All this is for the child of God on earth. God does not show us what it is over there where He and Christ are, because it would be of no practicable benefit to his children. God teaches us such things as will benefit us while we live here in the world. When men die they are carried to Heaven on the same principle that children and babies are. They can no more merit a home beyond the grave on the principle of what they do in this life for God than they can be born again into the Kingdom of Christ from the natural state. "For the gifts and callings of God are without repentance."

CHAPTER XI.

THE LAND OF CANAAN.

Canaan is a type of the gospel kingdom. The manner of its surroundings and of its entrance, as having relation to its graphical, as well as to the people both outside and inside of the country, is significant. The Lord spake to Moses to commaand the children of Israel and say to them the border of Canaan begins on the south side at Zin, or sin, and go along by the coast of Edom. You remember that the wilderness of sin was the first experience after delivery from Egyptian bondage; and that the Edomites or Midianites are the people of Esau. It is significant that the Israelites will have to contend with the condition of Zin in the wilderness as well as with the principle of Esau, who is the opposite of Israel, yet they were twin brothers of the same mother. This calls to mind the mutual relations of Moses with his father-in-law, the priest of this country, who came to the camps of Israel in the wilderness and gave advice to Moses about the arduous work in his administrative duties as the head of Israel. They were reasonaable and acceptable, notwithstanding they eminated from the house of Esau, who is a type of the natural man, who would necessarily be under the common law; and would therefore be an incentive to the conduct of the law of God as given from the Mount just back of his pasture land. Moses mar-

ried this priest's daughter, who was the youngest of the seven sisters, and would therefore be the border line or the merging of the two laws, that of the merging of the two laws, that of the common with the Mosaic. Yet in Canaan one of the first commands is to drive out the Midianites as unfit to dwell in the gospel kingdom. There is no conflict in the two incidents, because while morality is commendable to all alike, yet it can not be a factor in the gospel land; that is, it cannot be a component part of the worship of God through the gospel. The common law of a republican form of government is a safeguard to the militant body of all worshiping characters; but it does not pretend to direct the form of worship in any so-called Church. Therefore the laws of Moses, as coming from God, may be directly aided by the moral or common law, because the one aspect of the Ten Commandments has the moral or common side; but when we enter Canaan we go in without Moses as our leader. While he is a type of the leadership of the third in the trinity, yet he is the head of the law of God and not the head over the Church as is the comforter or the third person of the trinity. Too, Aaron was a type of the minister of the gospel; yet he was the administrator of the Mosaic law, and hence he had to be removed before the entrance into the gospel kingdom. Where Aaron was removed on Mount Hor is the northern boundary from the great sea, or the Mediterranean Sea, which is the western border of Canaan. Thence the east border comes on down to Jordan and goes out at the Salt Sea. Then, according to the geographical makeup of the Promised Land, the two and a half tribes of Israel do not inhabit Canaan. It is true they belong to Canaan, but do not live there to get the benefit of the milk and honey of the land.

They take the lead in the gospel battles fought in Canaan, just as they are required to do in order to allow them to remain on the east side of Jordan. Really, we can call the two and a half tribes the militant body, or rather a type of that body. When the gospel is preached the natural man does the talking for the Israel on the other side. The spiritual man goes beyond the river when the two and a half tribes lead in the heat of battle. He is the one who earns his living by the sweat of the face. He's the one who digs in the ground. Israel is the one who finds the rest. Half of Manassah comes to the border as the law of Moses does, and as Midia comes to the wilderness as the common law. We will remember that Ephraim got the blessing from Jacob just before the death of the latter, in just the same way that Jacob reeceived the bless ing from Isaac before the falling out of Jacob and Esau. Their posterity now are at enmity according to the law of God, and their lives come in close relation, both before and after the entrance into the gospel kingdom, as we have in the type of Canaan. It must be remembered that while we came in contact with a certain man or woman or nationality, yet each one is a type of a principle, just as it was with Jacob and Esau or their posterities as nations. God instructs the children of Israel that they must drive out every nationality from the law of Canaan.

To show that the land of Canaan is a type of the gospel kingdom, Moses gives the Israelites a charge of their duties as a people, and tells them also that they are traveling a way on which they had never before traveled. They are to lose the law leaders of the wilderness in Moses and Aaron, as types of the spirit and minister of the gospel. At the death of Aaron, Moses clothes his brother's son with Aaron's mantile. Eleazar is now

clothed as a minister of the gospel, and as was his former office of administrator of sacrifices. He now is clothed with authority to number the fighting men of Israel from twenty years old and upward. This was done in the plains of Moab while they are making ready to enter the battlefield of Canaan.

The Kingdom of God is within each heir of God, and it is a kingdom of peace. The gospel kingdom is a kingdom of war, after which comes this rest in the kingdom of peace. The gospel of Christ is literally to enable each one of the children of God to follow Christ, not in order to gain Heaven by so doing; but it enables each one to gain an entrance into this kingdom of peace and thus find rest to their souls. It's important that the arrangement is so fixed so that we may retire across Jordan after the battle, and enter into the business relations of the world. In fact, the two and a half tribes go over to battle by reason of the obligations of their residence on this side. They are given rest on this side when they perform the duties of the battles on the other side, as required by the conditions on the other side.

We will call the two and a half tribes the voice, as of one crying in the wilderness to prepare the way. We must keep in mind the fact that Canaan is dependent on the voice of the element on this side of Jordan, which is in the heat of the battle on the side of Canaan during the gospel proclamation. Too, the two and a half tribes are dependent on the promptness in obedience to perform the duties imposed on them in order to get their rest. We will illustrate the idea in this way: The natural man is afflicted with disease and pain if he fails to do his duties which the inner man imposes on him. Some member of our natural family may be afflicted one way or the

other by the principle which inspires the inner man to action. This principle we call God in carrying out his purposes. If we submit ourselves to the two and a half tribes we are blinded; and then it's the blind leading the blind, and the result is that both fall into the ditch of despondency. The officers of the battle live in Canaan; the subjects or servants live on this side of Jordan. We must not get the idea that this fellow on this side is some one else—it's only a part of ourselves on this side, that part which gets rest by serving the stronger man that is within the land proper.

Some very able thinkers make the two and a half tribes those who have not joined the church. This will not do, because if it were so, the gospel would depend on the non-membership for its existence. It is true the church is made up from time to time or recruited from the material outside; but the church itself is not an organization to make children of God, but a home for them. It belongs to them by right of inheritance, and they are led by the Spirit of God to the place where they may see the kingdom and where they may enter it. It is theirs and belongs to them; but each one enjoys the privileges of the kingdom in accordance as to how he performs the duties Christ imposes on him. This has nothing to do with eternal salvation. We get the comforts in rest in accordance with the duties we perform. These duties are in Canaan. When Christ cried to Old Jerusalem to come unto him, that He would have gathered the children under his protection, as a hen gathered her brood under her wing, and they would not come, has reference to those of the children of God in the law era of their experience. He was not calling an unregenerate man then. The hen gathers her chicks because they are hers, and

she wants to care for them and keep them from the cold winds of adversity and the enemies outside. She does not force them to come under her wings, any more than Christ forced His children of Jerusalem to take advantage of the care He offered them. The idea is that the inhabitants of Jerusalem, like the two and a half tribes, lived in the law side of the house of God. The same principal is extensively exemplified by the reign of Saul under the law dispensation as Old Jerusalem; while David represents the gospel era of the people over which Saul reigned. The rest kingdom came under the reign of Solomon. The whole country on both sides of Jordan, including the wilderness on back to the Red Sea of deliverance and taking in the descendants of Esau was at rest during the reign of the spirit, as was the type of Solomon. The brother of Solomon was hanged to a tree, and thus Absalom was the type of Christ. Absalom was killed by the militant body of God just as Christ was.

There were ten lots cast for possessions in Canaan, representing the nine and a half tribes, making a type of the Ten Commandments of the law. The commandments represent every phase of the Kingdom of Heaven; yet they look backward to the law and forward to grace.

CHAPTER XII.

WEAPONS OF WAR.

At the time this illustration was used the world knew nothing of the use of powder as an explosive; and therefore there were no guns used at that time. The helmet of Salvation, the sword of the Spirit, the shield of Faith, the breastplate of Righteousness, and the shoes of the Preparation of the Gospel were all that the soldier needed at that time to equip him for the battle. So it is now all that we need to equip the spirit to fight our battle for us. The helmet is an iron or some sort of metal casing which goes over the head to protect it from the blows and sword thrusts of the enemy. The head contains the organs of sense, which are five of themselves, and must be protected A volume might be written on seeing, hearing, tasting, feeling and smelling. All these organs are protected by the helmet of salvation. They represent the laws of promise in the commandments, and are therefore practical for our uses. The breastplate of righteousness covers the five great organs in the body of involuntary action. They are a type of the laws without promise. They are the great enunctories of the body; that is, they eliminate the effete or waste products of the body, which if allowed to remain in the body would produce death. These organs are the alementary canal, lungs, liver, kidneys and the skin. Each one of these organs is depend-

ent on the other for the proper perforance of the duties of elimination of poisons and broken down waste, which must be carried away constantly. Therefore we die daily, just as Paul tells us. These organs are protected in time of battle by the breastplate of righteousness, so that the law of God may keep these organs all over the body supplied by nourishment through the action of the heart. For this reason, the heart was taken as a figure of the center of life. It is used in illustration by one of the writers when he states that the wise man's heart is on his right, while the fool's heart is on his left. This figure makes us all fools; for all of our natural hearts are mainly on the left side of the chest. The heart of the wise man is a figure of Christ. Then it follows, that Christ is the power from which we all derive our spiritual sustenance. Then, also, we see that the breastplate of righteousness in the province of God for the protection of our lives, also protects Christ in our bodies.

The shield of protection on the opposite arm from which the sword is used, is to knock off the sword thrusts of the enemy in the battle; hence, the shield is an instrument of defense for the spirit of truth. In this sense, all these weapons are for the use of the spirit. We say the sword of the spirit; but all these weapons are for the use of the spirit and not for us as carnal soldiers.

We like very much to get an opportunity at times to say we did so and so for the Lord; yet all this inclination comes from what we call the flesh, the element on this side of Jordan. The sword is the weapon by which the joints are separated; that is, we are disjointed from other bodies or elements of other spirits than that of Christ's. Christ as our heart does not propose to nourish or foster

other bodies or organs of bodies which might be jointed to the one he died for. It separates the marrow, which is the nervous connection, as well as the blood corpuscle producer in the body. Then we are to be separated from sympathetic relations, as well as nutrient formations in the corpuscles from other bodies or organs of bodies.

These scientific relations will not be fully understood by the unscientific person; yet when fully understood the beauty of the application becomes apparent to the inteligent child of God. The shoes of the preparation of the gospel are as indicated. They are to cover our feet for protection while we walk on harmful objects to the body. Solomon says: "How beautiful are thy feet with shoes, O prince's daughter! the points of thy thighs are like jewels, the works of thy hands of a cunning workman." Then if our feet have not the shoes of the preparation of the gospel, we cannot walk in the gospel field without being pierced with thorns and bruised with stones and bitten by poisonous insects and animals. We must necessarily go through the marshes of the wilderness in our gospel travel, where we are beset by all sorts of poisonous serpents, as the slush and mire of the law of works is beset with such harmful enemies. We must understand them and know where to look for them and not allow them to connect their poisonous relations with us in any way. They represent sin. If we have on the shoes of the preparation, we are prepared for a beautiful walk, and we fear no evil.

The ten tribes of Israel receives each one his lot of inheritance. If we were able here to describe what each son of Jacob represented in the gospel land it would indeed be a most fitting application. Judah, the tribe from which Christ came, and Benjamin, the brother of Joseph,

are probably the chief characters, if one son should have any precedence of another. When the children of Israel crossed Jordan they went directly into the land of Benjamin and had their first experience in the gospel land near Jericho. If one will take the parable of Christ about the man going from Jerusalem down to Jericho, and connect it with the experience one has after crossing Jordan into the gospel trying to find the way to Christ, he will understand why Christ used this geographical relation of the traveler, going from the seat of the gospel land to the first victory we had at Jericho after crossing Jordan. Jerusalem is in the land of Benjamin, on the border of Judah; so that Christ coming from the tribe of Judah establishes the New Jerusalem in the spiritual land of Benjamin, just on the border land of the Benjaminites, as is the type of Old Jerusalem. Christ was born and reared in the land of Judah. He was executed on the cross in the land of Benjamin at Gilgal, near Jericho. So that these tribes are types of the seat or location of the active operations of biblical learning, as it came to us to regulate our lives and actions. He must therefore understand these things if we would get the whole meaning of many of the great truths taught by Christ in such parables as has just been referred.

Palestine at the time of Christ was practically the same country as Canaan; but Palestine changed the names of the tribes of Israel and at that time Judea had absorbed all the south country of Simeon and Edom as well as Judah, Philistina, Dan, Benjamin, Ephraim, Manassah and a part of Asher, up the coast of the Mediterranean Sea to Mount Carmel. The countries of Isachar, Zebulan, Naphtali and Asher are absorbed into Galilee. All the country north of Canaan and down the eastern bank

of the river Jordan, and the eastern shore of the salt sea, underwent a like political change; yet the great mind of the Christ when He taught His disciples for our instructions, calls our attention to many of the old regime of the lots of Israel.

I would that all the children of God would study to show themselves approved of the Lord, those who preach the gospel of Christ especially. If they could grasp the meaning of the truths of the Bible it would be within their province, because all scripture is given for our instruction and for us to understand by proper methods of study. Because Paul was hard to understand with the great doctrinal truths he taught, Peter did not condemn him for being hard to understand.

Before entering the land of Canaan it cannot be expected to rehearse the laws as are given in charge by Moses from the Lord, as here the Lord restores the laws of the Ten Commandments on the two tables which Moses hews out himself. The breaking of the two slabs represent the breaking of of two dispensations leading up to the gospel. The same laws are renewed for the gospel and the spiritual eras to follow on unbroken eras, Christ having reference to the same when He said the gates of hell shall not prevail against his church. Therefore these tablets cannot be broken. They are hewn out notwithstanding by Moses, in just the way that the foundation of the church is built on the prophets and apostles. We will have illustrated in shades and shadows the prophets and apostles. This is shown by the twelve stones taken from the bed of the river Jordan, of which the children of Israel built an altar on the other side of Jordan, just as they emerge, covering the twelve left which they placed in the bed to take the place of the ones

removed, so the law is covered up by the river Jordan, as our sins in baptism, the sins of the violation of the law. We are now raised to a newness of life, as indicated by the twelve disciples which Christ selected as a type of the life of the unbroken law which He establishes. He makes it unbroken because His broken body represents the sacrifice for the broken laws of the Ten Commandments. There were twelve tribes, but the ten tribes alone are responsible for the death of Christ. Joseph's and Benjamin's tribes were not in the transgression, yet take places, Benjamin entirely on the other side as like the spiritual half of Manassah. The other half of Manassah on this side is probably a type of the law representing the commandments. The other half of Manassah on the spiritual side represents the laws with promise. They are to be observed in our worship in the gospel era, because Joseph was a type of Christ, and his two sons would prefigure the law and the gospel, half the law with promise being saved by half the tribe of Massanah, his elder son. Ephraim takes a whole lot in Canaan from the same cause, he being the younger of Joseph's sons.

The first son of Leah was Reuben, and the first son of her maid was Gad, making an affliction and a troop on this side of Jordan. For this reason, they are classed on this side with half the tribe of Manassah. These three types are the Adam part or element that is in the child of God, which lives on this side of Jordan, and cannot abide in Canaan only as it were the mouthpiece. They go in the heart of the battle, that is, they are a type of the mouth, as in Aaron in his station. Joshua takes the leadership in place of Moses, who was the head of the law, as Aaron was its administrator. They both, however, are shadows of a more advanced life of the child

of God. They are substances in the law. The two tables unbroken being in the Ark, which Moses made, remain there from the time they were placed there by Moses until now. Moses now calls attention to these unbroken eras and tells the children not to break the laws of God. That if they break them they will have to suffer the consequences; that finally they will be sold into Babylon for disobedience. But if they cry unto the Lord He will hear their cries and bring them back. They will be carried across the sea in ships and will be in Egypt, but there will be no one to buy them this time. This is the type of Babylonish captivity.

Christ dies only once for His children, hence there is no Joseph again to buy Israel; hence you see how we are bought, being only preserved by Christ; that is, kept by Christ. Now, we merge from the law of commandments into the gospel under a new law, called the law of grace, where we are commanded to not again become entangled by the beggarly elements of the world. We have no record where Israel becomes so entangled, but that she has the key that unlocks herself from the prison cells and may walk free again. Yet she must suffer the consequences of the entanglement for which she alone is responsible. God delights just as well in paying a debt of chastisement, when it is due, as He does in giving us any other blessing, because all these gifts of God are perfect and according to His pleasure. Yet we are commanded to so live that we may avoid the pain of the stripes He gives us. The father who loves a son properly will counsel that son to a law of obedience; and when that son disobeys these laws, the father does not whip the son through malice, but through love to save the son. Therefore, "whom He loveth He chasteneth." He does not pro-

pose to save us through any other method of salvation. This salvation is not to make us sons, but because we are already sons is why we are thus saved. It was through our disobedience the reason Moses was removed, and hence Aaron, too. The latter was removed first because he was the administrator of the law and was become inefficient. The purpose of keeping Moses was that these laws of God might be rehearsed to Israel and tell Israel what she must do in order to live in peace and plenty in the land of promise. Jesus says in Matthew: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

All this finding and losing of life is where the literal law is removed from over us, so that we will have no violations to account for. When the second law is given it is not by Moses that we are constantly reminded of the violations which we make, because now the law the second time is delivered directly in charge of the Israelite, which has reference to the law written in our hearts and imprinted in our minds. The minister now is in the hearts and minds of the child of God, after they have merged from the Mosaic law; hence the Levites have no allotment in Canaan. They take the type of the minister and the gospel, because the Lord chose them out of all the people to minister unto the people in the name of the Lord. They, as it were, have for their foundation the prophecy of those over them at that time, and also the ten allotments in Canaan. These two characters, Joshua and Caleb, represent the two dispensations just ahead of thmem. They have subdued the two kings on this side of Jordan, Sihon and Og, illustrating the work of the Lord in preparing them for the last two dispensations. Just how Israel subdued Sihon and Og is the manner in which

we are prepared for the Church. This preparation is done on this side Jordan, and not on the other side in the promised land. Caleb and Joshua go together to spy out the land of Canaan and represent the two unbroken tables of stone. The other spies all made failures, because they were the representatives of the law of works. The harlot represents the Church in its condition as she lived on the wall of the city of Jericho, because Jericho was the first city taken by Israel. Christ illustrates to the lawyer about the neighbor and uses Jericho as the point to which he went on his way from Jerusalem down to Jericho. When one travels from the law toward the church he feels like he is going down as he goes on the journey; and he is robbed of the riches of the law before he gets to Jericho, and is, therefore, half killed. He is carried, however, from that time on to the Church by his neighbor Christ. The two spies are hidden on the roof of the harlot's house with flax stalks, the material out of which their garments were made, the garments of the harlot's patrons, but not the garments of Caleb and Joshua. This material was to hide the two dispensations from the despicable inhabitants of Jericho, the inhabitants who are to be killed and driven out of the city, so that the city might become in possession of the children of Israel. These inhabitants live in us when we begin our journey to Jericho. They are killed and that makes the half of the man killed to whom Christ refers. We are not traveling from the city of Jerusalem to Jericho, but we are traveling from the law dispensation, which is also a type of Jerusalem, because Sihon and Og, the two kings on this side Jordan, are already killed. The two spies are covered up so that the enemy can't find them; and they are hidden by the Church, which at that time was a har-

lot. We become a harlot when we have any sort of Church intercourse with any principles to which Christ does not direct or sanction by His word, which is now written in our hearts and imprinted in our minds. These dispensations are being prepared, that is, they are preparing the children of Israel to take Jericho. The work already of killing Sihon and Og has weakened the people of Jericho, so that they are the more easily subdued when the battle takes place. The harlot is saved and ever after has a home with Israel after the battle.

The figure is too long here to carry out in detail; but the three days' hidden until the search is ended represents the protection of the last eras in the mountains of God's providences, in the protection of the Church, "So that the gates of hell shall not prevail against it." We sometimes get uneasy about God's work in the Church. Every one of God's children are carried this road before he gets to the gospel land, whether they realize it or not. There are many things in life which constantly occur of which we are ignorant, so far as understanding them is concerned. In fact, we know but little when it comes to the correct work of God; yet, too, it is all open here for us to learn about and inform ourselves about the workings, and thus get gleams of the beautiful views of the New Jerusalem. We are in the country of the Old Jerusalem in the gospel land, and we are to drive out the inhabitants of the land. Just how we succeed in doing it is left on record here of the doings of Israel, as she strives to carry out the laws under which God places them. We succeed sometimes, and are blessed in the success; then, again, we disobey God and are punished, just as Israel was. The milk and honey comes with the success; the persecution comes to our lives just as it did

to Joshua when he failed to comply with God's law. We all have just such experiences, yet Joshua and Caleb bring the sweet grapes of the product of the gospel land on the pole from shoulder to shoulder. This pole is a type of the rod of Aaron and has reference to our experience of grace, as it points us through the sea of life, or as well bear the fruits of the land of Canaan. Caleb and Joshua make true reports.

On this side of Jordan Moses gave in charge to Israel this wonderful declaration, which shows the purposes of God to be carried out by Israel. This was at the end of the forty years in the wilderness, the completion of the four ten in the type of the four eras in the wilderness. Each child of God must go through this experience. Then God says to such an one on this side of Jordan: "Ye have dwelt long enough in this Mount (having reference to the Mount of Horeb); turn you, and take your journey, and go to the Mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates." This gives us the character of the land or country, as well as the character of our lives, whether we are on the mountain of deliverance, in the valley of despondency, in the south, where we came from Egypt by way of the south; whether we are by the sea side, where ships are ready to take the disobedient back to Egypt, where there is no one to buy them; whether we are in the beautiful groves of Lebanon, among the Canaanites, or by the great river Euphrates, where the sharks of adversity swallow up our loved ones while we have our varied experiences in the gospel of Christ. This is the country where the gos-

pel is preached and where we must live, if our lives are properly sustained by the preserving influence of the gospel. "It is the power of God unto salvation to every one that believes." Then it is the believer who enters Canaan. Sihon ruled the country of Manassah and Og that of Gad and Reuben. The two and a half tribes of Israel take the country occupied by the two kings, Sihon and Og. Sihon and Og come of the daughters of Lot, and were therefore bastard nations. They ruled the country this side of Jordan before Israel destroyed them, and are types of the nations to-day that prevent the children of God from entering the true Church. They are giants, and Og is the king who required such a large bedstead made of iron, and he ruled the Ammonites, who were of the younger daughter of Lot. We must remember that Lot was the nephew of Abraham and comes close in relationship to the family of God, in whom we have the true figure of God in Abraham as a type in the trinity. We must be excused when we declare that there is but one true Church of Jesus Christ, and that all the other so-called denominational churches who do not enter Canaan across Jordan as did Israel are bastards. They are sometimes and usually are giants in strength, and are very attractive for this reason. They have made their own nations as did the daughters of Lot and like those of Lot are not acceptable to God. We all like our children to marry and intermarry among legally appointed nations coming down with clean records of life. There is great pains taken in the scriptures to trace the lineage of Christ back to Seth, coming directly in the family of Israel from the tribe of Judah. Sarah undertook to create a lineage from her family, and brought about a great tribe of the Ishmaelites, who carried Joseph from the

shepherd fields of Jacob to bondage in Egypt. In the economy of God all these nations serve a purpose, the ultimate end of which is to glorify God. They are often in the road of the Christian who is trying to find a resting place on the earth. When we get enough of the wilderness we have the contentions of the bastard kings of the Ammonites and Moabites, who live colse up to the ford of Jordan and who try to prevent us going through their countries. They are in the way of all the children of God, and must be removed, for they resist the passage through Manassah, Gad and Reuben, the only way by which we may cross Jordan. These characters are not somebody, some human body, that blocked our way; but they are spirits over our lives about which God tells the Israel that is within each of his children to remove them, and not allow them to obstruct our way to duty to the entrance into Canaan.

Our lives are a compound of many ingredients, all of which go to make the whole. For instance, it is important that we be a sinner in order that we get the benefit of Christ's life and death. His life was the example for us; His death was to both raise us above the law of sin here in this world, and to a life of perfection in the world to come. His promise to God, or covenant with God, was to come in our stead as a sacrifice to satisfy God in regard to our imperfections, our incompetency to keep the law perfectly, so that we might be able to worship God here in the world, and be able to live with God after death. This promise was as though the act or result of the promise was already accomplished. We, as finite creatures, can't understand fully how this can be true; but when we understand that the promises of God are sure, we may understand God in this matter as well as

any other promise He makes. The children of Israel are the seed of the promise. This promise is of things which are to take place in this world. The life of the child after death does not hinge on any act of his in this world.

In just the same way, the act of the child cannot go back of his spiritual birth and shape what the spiritual life shall be. God comes in our hearts and blesses us because we are His children. We are His children is the reason He gave us Canaan for a home. The home does not make us His children any more than our natural homes make us what we are. The home here is the effort or result of our lives. The gospel Canaan was promised us before there was any of us as Israelites, and was already ours by the right of the promise. The possessions we own naturally were not ours by promise before we acquired them like Canaan was. It is true the form of government under which we live grants us the right to acquire property according to the laws of its constitution. Too, if we are a citizen of the Kingdom of Heaven, we have rights vouchsafed to us for a home here in this Kingdom of Heaven, provided we take possession of these benefits according to the pattern shown us in the Mount. We are to let the Israel of God, that is within, take the lead, as it is the stronger man, and it is commanded to slay Sihon and Og, the two spirits contending against this Israel. The servants of Lot and those of Abraham contended in strife, one with the other, is the reason why they separated. Yet Abraham told Lot that "we be brethren." But the promise was not to the seed of Lot. Therefore, we must destroy the giant bastards of our nature who try to prevent the Israel of God from entering Canaan. All these different nationalities are the elements in our natures. Then "to whom

we render ourselves servants to obey to them we are servants." If we let Sihon and Og prevent our passage, we are their servants. These kings are not of promise, and therefore are blind. If we render ourselves servants to them we become blind; and then the blind leads the blind and they both fall into the ditch, the ditch of despondency. We become despondent and fail to go into the gospel kingdom. While we do this we know that we are not following the leadership of Israel. These nations live on this side of Jordan. They were not in our way until we approached near Jordan into their country; and it will be impossible to cross except through their country, as it lays all along the eastern border of Canaan on this side of Jordan.

To more fully understand the type of the Amorites and Moabites, the nations coming from Lot's daughters, we will see the figure of the destruction of Sodom, where Lot lived. The two angels who visited the home of Lot in Sodom represent the spirits over the last two dispensations. They saved the two married daughters of Lot, who took their abode at Zoar, a small city representing the church. This church was near the mountain in which they and Lot took their abode in a cave, on account of the fear they had to live in Zoar. They entered Zoar just as the sun rose in the morning, showing that they had traveled during the night through the valley from Sodom. Then Sodom represents the law, and the valley the country in which the law is operated. Zoar is also in the same valley; yet it is near the mountain. We will say that Zoar represents the era in which Christ came, in which He established the Church militant. These daughters like Sarai, who became Sarah, undertook to establish a seed for the Lord, and like Sarai made

a failure and laid the blame on Abraham, who told Sarai to do with Hagar, the Egyptian, as she saw fit; that Hagar belonged to Sarai; yet Hagar's seed belonged to Abraham.

Now, then, the two last eras lie in close proximity to each other, as the two nations of the Amorites and Moabites live close to Canaan, in which the Mountain of Shiloh is situated. Spiritual Israel is the only one who may legally enter this mountain. The tribe of Benjamin gets their wives there by theft or force, while the young women were dancing in the groves. The Benjaminites are only types of the spirit just as the Amorites and Moabites represent the law. The law must be removed before Israel can enter Canaan or the gospel field. These two nations of Lot's daughters make as fair an effort to make the Church as it is possible for the law to make. Lot's daughters had no command from God to create the Amorites and Moabites. The Amorites and Moabites are not all killed when we cross Jordan. The kings only are slain and the people scatter of the two nations, living even in Canaan, and still remaining on this side of Jordan, where they will continue to try to balk our passage into Canaan until they are driven away and Manassah, Gad and Reuben take possession of their country. It belongs to us as a body militant to occupy. Manassah being the elder son of Joseph, occupies both sides of Jordan, in the same way that the body of Christ occupied both sides. Yet Benjamin, the younger son of Rachel, occupies wholly on the other side. Gad is the first son of Zilpah, Leah's maid, and is a type of the natural mind. Of course that remains on this side Jordan. Reuben was the first son of Leah, and takes the type of the Adam man, because Christ came from her fourth

son in Judah, as Leah says: "Now I will praise the Lord."

These Amorites and Moabites therefore have no legal right to possess this part of Canaan. They often get mixed up in Canaan just as they do in the gospel of today. The spirit often leads the children of God in the gospel, as the minister travels among the Amorites and Moabites as well as all the other ites in Canaan. The minister is commanded to drive them out of Canaan; but does he do it? In just about the same proportion as the ancient Israelites drove out the other nations from Canaan does the gospel messenger drive out the foreign nations to the gospel. Occasionally we enjoy a battle royal and enjoy the sweet fruits we gather out of the vineyard of the Lord. We enter the vineyard from the market place on this side Jordan; and when the days work is done, or whatever part of the day we work, we then retire back on this side Jordan as mortals, as sinners. We are saved on this side just as the higher and more perfect parts of us are on the other side. The battle fought requires both sides in operation. The natural man must talk, and be subdued by the higher elements in the compound, before the gospel is preached. Christ rode the colt of an ass into Jerusalem, just as the minister of the gospel rides the natural man when he makes the natural man convey his ideas into the new Jerusalem. Yet, like Lazarus, the minister of the gospel must be raised from the dead before he can enter the gospel land. Like the two sisters of Lazarus, the two dispensations of Christ are typified by them. One works and the other sits at the feet of Jesus. They are both sisters and necessary characters and loved by Christ, especially was Lazarus loved by Him.

LAWS FOR DISOBEDIENCE.

Before Moses, as the head of the Levitical law, died he gave in charge many laws to Israel to be observed when he is gone, because he has been put on notice by the Lord that he cannot pass Jordan into Israel, and is commanded to give these laws to Israel before his death. We are in the same way made cognizant of the laws to be observed in the Church before we enter it as God's children. We cannot give all the laws here for disobedience or against the disobedient child of God. One very important law is as follows: "If a man have a stubborn and disobedient son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him will not hearken unto them: then shall his father and his mother lay hold on him and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear."

This has reference to the child of God who has not put on Christ by open profession; that is, has not joined the church. His father is Christ and his mother is the law. They bring him before the elders of the city, who are the ministers of the gospel, and these ministers stone the gluttenous drunkard son until he dies, dies to the love of his life. This is the way in which this evil is disposed of. Because this is a great evil, this son is perpetrating on both his parents, as well as on that of his own life.

Another law has reference to one who is a member of the church and who commits a sin worthy of death: "If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not hang all night upon the tree, but thou shall in anywise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance." When a member of the church sins so that he is hanged on the law, he is to be taken down and buried, or excluded from the church, before the church becomes defiled. If he remains hanged until the night or darkness surrounds us, the church will be defiled, because to be hanged is accursed of God. "The master's business requires haste." We have known churches to go into disorder, and fuss over some one that was hanged on a tree until night came, when the church was entirely destroyed as a church.

Another important law is in regard to works and obedience of a brother: "Thou shalt not see thy brother's ox or his sheep go astray, and hide theyself from them; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his raiment, and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself."

If we see a brother's works, which is the ox, go astray or wrong working in the gospel kingdom, or see his ass, which is the natural man, go astray, we must tell him of it, and not hide ourselves from the fact. If thy brother

be not nigh unto thee, that is in the same church, or if you don't know him, that is have even heard what he preaches, you are to preach to your own church about what you heard of the brother. He will hear of it and will seek after it if he is the right sort of a brother. If his natural walk become astray, as is the type of the ass, or if his raiment become lost, that is if his righteousness be lost, or anything which he loses and you find that he has lost, must be restored in this way.

Another beautiful phase of the same question is: "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." From what we have already said, it becomes apparent what this law means. In this case, however, the ass or the ox falls down by the way and not in the way. We are to help his beasts up and on the way. Another difficult law to fully understand is in regard to finding a bird's nest: "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in anywise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." Birds represent doctrine that fly from one tree to another. If the doctrine should happen to be in your way and have born fruit, or should be in the egg state, or embrionic state, you may use the eggs or the young birds before the young bird has been in other trees out of the way. They may be used as food if they are in our way of travel. Of course, the birds of darkness or night hawks do not build nests in the day time, which is the time in which we are to

travel, because there is no night in God's highway, and birds of darkness would not likely have built nests and lay eggs and hatch their young in a bright, shining way. Too, we are to let the mother of the young go, the old doctrine that all the children of God are familiar with, and let the products of the old be kept for use. Many of our ministers use the old birds all the time, and never know the difference in the digestible eggs or the tender young birds as food. We may get out of the way of God and then we will find the nests of all sorts of filthy birds in this dark corner or that filthy nest in the old rotten tree in the open field. Such trees should not be allowed to stand in the gospel field, where filthy birds build nests. We sometimes may cage up these filthy birds and keep them until the stench is so bad that no one wishes to come near them. The gospel is the power of God unto those who are saved, and is not intended to produce any stench. The minister of the gospel who is continually catching birds that produce filth and holding them up to the world as birds of their kind, has but little idea of his calling. He is supposed to feed the children of God on the best diet to be had and make the repast so pleasant that they will be anxious to come again and be filled. God takes care of even the sparrows, the smallest of these bites of luscious meats. Solomon was compared to the lilies. God makes all things for the use of man; and all these birds and flowers, sun and shade, day and night, mountains and valleys, rivers and seas, the earth and the oceans, and all they contain, are for man. God made them for the use of man, and tells him what to use and what not to use. In the same way God makes the laws which are to govern His children, and tells them that if they walk in these laws He will bless them in the act;

and if they refuse to walk in these laws, He will punish His children for their disobedience. I have not quoted you any laws on disobedience. God does not make laws of disobedience. It is true God compares his Church to a flock of sheep and goats together; but He separates them and places the sheep or obedience on his right hand and says that the Kingdom is prepared for them. The disobedience is compared to the goat, and is placed on the left, where the cursed of the flock goes and which is the place for the devil. While we can't see it in others, yet we know by our own experience that we are often cast off on account of disobedience to God. We burn with that condemnation of conscience which often makes us almost despair. We get in the valley of despair; but God hears our cries, even there, and leads us out of the bogs and mires of the wilderness into a land where cities are built and walled in for us. The foundation of the City of God is built by the prophets and apostles for us, and Christ is the Chief corner-stone. By Him all the other corners are squared, and the building is perfect with every piece of the structure prepared before it enters the building.

CHAPTER XIII.

CHURCHES IN CANAAN.

These cities in Canaan are types of the churches in the gospel land. There are to be three cities on this side of Jordan and three on the other side in Canaan as cities of refuge. These cities of refuge are chosen out of the forty-eight which are to be given to the Levites. The Levites are types of the minister of the gospel, and their office is to administer the law. There must be three units in the godhead. Then it will require the three on either side of Jordan, making six cities of refuge. The three on this side Jordan are for the militant kingdom; the three on the side of Canaan are for the triumphant kingdom. Whether we live merely under the law of God or under the law of God and Christ, or under the three laws, or dispensations more fittingly designated, we have a city in each dispensation. Then we must have six cities of refuge, three on each side. There are eight persons or four pairs to each family, as in the family of Noah. There are four persons in the family of Jacob, or four wives. Each wife had two sons each, except Leah, who had six sons and one daughter, which completed the law. By reference in all parts of the scripture, we will be confirmed in the position of eight. It required eight days before the purification by circumcision could be performed, which prefigures the same idea we ad-

vance. Hence, eight times six cities of refuge make the forty-eight cities or units in the whole family of God. The twelve tribes and the twelve disciples with the four corners to the building, will make the same forty-eight units in each family. We take Christ for the chief corner-stone, God as the other corner, the bride as one corner, and the spirit as the other, making the four corners of the building. The four corners of the earth and the four winds of the earth have a like significance to the four corners of which Christ is the chief corner-stone. If He is chief, there must necessarily be three other corner-stones in the building. There can be no one thing of itself. It requires an opposite to make a comprehensive unit. God himself requires the Son by whom all things were made to have the pair. He said it was not good for man to be alone. So He made the opposite pole of man. In nature the opposite exists in everything. The positive and the negative in electricity, and the same condition in the nervous system of the animal kingdom. We have the necessity of light and darkness, of heights and depths, of mountains and valleys, of heat and cold, of moisture and heat to produce life, both in vegetable and animal kingdoms. We reason from God's word that we have both good and bad, according to the arrangement of God. Lazarus eat the crumbs from the rich man's table and suffered from the sores on his body, while the dogs of nature tried to heal his wounds. Then Lazarus goes to rest in the bosom of Abraham, while the rich man suffered torments in hell on this side of the chasm. In like manner it is God's plan that the militant kingdom remain on this side Jordan for rest, and must be forced by the edict of God to cross the river when he does battle. God is blessed by all conditions of humanity, whether

natural or spiritual. For we are told that "all things work together for good to them that love God, to them who are the called according to His purpose."

The opposite exists in all his purposes, whether good or bad, and God makes them all conserve to His glory. If we do evil, we suffer for it, and God is glorified by the suffering. If we do God's bidding, we are blessed in the act and He gets the glory of it in both instances. Yet we should not do evil that good should come, because we have to suffer for the evil we do, and we would have to pay the debt. This debt is not the purchase of Heaven after death, but the heavens here on earth.

THE THREE HEAVENS.

We are perfected in the worship of God when we are elevated to the third Heaven in this present life. The first heaven is the relation we bear to God in the law kingdom, when we obey and live to the enjoyment in obedience or when we disobey and die to the enjoyment which is in compliance with the law. In the first heaven the children of Israel live in the wilderness and do not know Christ as their saviour. In the second heaven Christ comes, the end of the law, and we enjoy His presence as a complete sacrifice for our sins. We do not come to Christ in the second heaven, but He comes to us, that is, manifests himself to us, which is the written law in our hearts and an imprint or a special impression on our minds when this takes place. This is the second heaven. The third heaven is when God and Christ are both with us, and the Holy Spirit leads us beyond ourselves into the spirit land. This is the highest wisdom in which the child of God may enjoy the full fruit or

fruition of knowledge. This is imparted to us in just the same way that the knowledge in the first and second heaven is; and it all is called a unit. This is the measure of a man. This makes a complete man of God, and a joint heir with the son of God, because the spirit of God teaches us all things of God. Whether or not our language is capable of explaining to others of God's children just what this knowledge means depends on the advancement God has made of His son in us. There were many things Christ did not teach His disciples while He was with them, because they had not advanced or been advanced to the third heaven. One of the main things the disciples were ignorant of at the time of Christ was that there were no children of God except the Jews. They had no knowledge of the Holy Ghost during the life of Christ; nor does any of the children of God know anything of the third heaven, except as they odvance in the Godhead to that degree. We first learn of God and the knowledge gives us hope, a confidence that we will not end in nothing. The fear of God now begins to manifest itself in our hearts, that if we offend God He will punish us for it. "The fear of God is the beginning of wisdom." This is the first heaven, and the beginning of wisdom. Christ next comes in our hearts and minds and shows us that we can't please God by our own effort; that we now have become sinners since Christ's advent to us, and that it requires a sacrifice of life to place ourselves in proper attitude toward God. He shows us that He is our substitute, which makes us rejoice, just as the disciples did in His presence. We have no statement where the disciples prayed to God for blessings while Christ was with them. They had Christ, and this fact put them in a blessed state of life. Yet they knew nothing of the

gospel of Christ, except after His death. Christ told the disciples that He would build His Church; and the process of building goes on in just the same way as the allegory of the travel of Israel teaches us, on up to the time of Peter, when he went down to the house of Cornelius the Gentile.

I believe that when one of God's children is raised to the knowledge of the third heaven that he is really willing to sacrifice his life for the cause of Christ. There are comparitively few people who understand just what this sacrifice means. I know of a lot of good people who teach a doctrine that we must devote our whole time to the service of God, and teach that to work at the common things of life in which people make a living is carnal and sinful. That is a mistake. There is no sin in making a million dollars of money, if it be done properly. "The love of money is the root of all evil." Remember its the love of it and not the money itself that is evil. Money is a great blessing when properly used. There is no need of discussing money, because all men know the right use and the wrong use of money.

We were discussing the necessity of a death to satisfy the broken law. Able satisfied the law in the figure of Adam's transgression, and Cain as a type of the law killed his brother. Seth came as the fourth in the same figure, and began to worship God. They had not worshiped God up to Seth, and therefore Seth takes the fourth corner in the building set up in the first allegory of the Bible. Cain was only an element as was Able in the figure and not a unit each, as many would say. Cain suffered the same torments that the rich man did after the death of Lazarus. The same gulf separated Cain and able that separated the rich man and Lazarus.

Abraham was a type of God, and Able went to the same place Lazarus went. Cain remains in torment just as we do now, after we see that our sins killed Christ. We pay the last farthing to the law when we try to go to God in prayer. We acknowledge our sinfulness and unworthiness, which pays the debt and gives us a right to the third heaven. Then the spirit comes to our relief and leads us into the gospel of Christ.

Moses was eighty years old when the children of Israel left Egypt. He was forty when he began the leadership of Israel, and remained in the wilderness forty years before his death. Here we have the three forties, or the complete house of ten to each corner in every cycle of his life. Moses was only a type, and was not the substance; therefore he could not enter Canaan, as his cycle of life ended with the third person in the trinity. He could not typify the fourth corner of the house of God, as is done in the lives of Saul, David, Absalom and Solomon. We will discuss them later on from their positions which they typify.

While Aaron and Hur held up Moses' hands to fight the first battle against Amalek, Joshua took the leadership over Israel in the battle. It required both Aaron and Hur to sustain the power of the spirit, as is in the hands of Moses, in order to assure success in the battle in which Joshua was captain. Joshua here takes the type of Jesus, and hence he takes the leadership of Israel in the gospel land of Canaan. Therefore Caleb is with him necessarily as His son and the spirit.

Joshua, for reasons that Christ came in the end of the law, also came in the end of the type here after the removal of Moses before the children of Israel crossed Jordan. They were to prepare victuals and were to pass over the river within the third day to possess the land.

This is the way exactly that the gospel came in the last day when the fourth corner is to be added, the possession of Canaan takes place. Here Joshua renews circumcision, just as Christ cleanses us from all sin; here near Jericho the angel of the Lord appeared unto Joshua and informed him that he was to take the captaincy in which Joshua loosed his shoes from off his feet, because the ground on which he stood was holy ground. Therefore, the necessity of the death of Christ, in the removal of His shoes for that of the Spirit of God. However, Joshua took off his own shoes. The Spirit of God is to wear the shoes of Christ and not the minister of the gospel, The six days in which the warriors are to go round the city one time each day is a type of the law dispensation, in which it ends on the seventh day, when they are to go round seven times, and the priests are to blow with the trumpets every round. The last round must be a long blast of the trumpets of rams' horns, power of obedience.

Then the wall fell at the last round of the seven cycles. After the fall of the wall "ascends up every man straight before him." This is a straight way, not the strait or difficult way, such as they had up to this time. But after the wall, on which the larlot lived, was laid down level, there was not one stone on another; then the children of Israel went up straight into Jericho. This was the same city to which the man was traveling when he was half killed. I am sure that Christ carried this man to an inn in this same city, in just the way that Joshua carried the children of Israel to Jericho. The ones that were armed were to pass before the ark of the covenant, in the same way that the minister of the gospel who is armed with the spirit of truth is to pass into the spiritual Jericho of Canaan. The armed men went before the priests who

went in advance of the ark. The priests represent the head of the law. The ark of the covenant was the container of the law and the Levites bore the ark of the law. The rearward in the march came on behind. We take the figure rearward in adverse, who comes after the law, as in this day we are in the rearward of the law. Rahab was saved and placed without the camp in just the way the law is to-day. She is a type of the condition in which the body of Christ existed up to this time when she lived on the walls of Jericho. She no longer lives in the camps but by the camps. We will best show the condition by quoting what Joshua said to the children of Israel: "And Joshua adjured them at that time, saying, cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."

This building has reference to Israel alone; because it says the man before the Lord. The dead Egyptian cannot build any sort of a city in Canaan or anywhere else for Israel. If another city of Jericho is built it will be built by Israel; and thus the first born has reference to the law character of Israel, who is born when Israel is delivered from Egyptian servitude. His second birth has reference to the resurrection from the law in baptism under the leadership of Joshua, who is the type of Christ. The second son or youngest son has reference to the spirit of Christ. When Christ rebuilt Jericho he was the second son, when his body suffered death in order to lay the foundation for the new city or New Jerusalem in type. The work of Christ in building His Church in the world, as a militant body, is only the means of entering the triumphant body. So it is also a type of that house

not made with hands, or by the power of man. We, as the children of God, organize militant bodies out of the material which God prepares for the building. Then the gates referred to here are the apstles. There are three apostles on each side of the building, one in each of three gates on each of the four sides of this complete structure which Christ rebuilds in the city of Jericho. The three gates are emblematic of the trinity on every side. The building does not come to us until after the death of Christ; that is, until each of God's children sees Christ die. When Christ taught the doctrine that it is needful that I die in order that the comforter come, He had as much reference to His children before He came to the world as He did to those who are born after His death. It would be inconsistent that the children of God in one age is saved eternally differently than at another age. As to the truth of this dilemma, the children of God everywhere ought to be able to see that the promise of salvation before the earth, was just as sure as it was after He came to the earth. If this is not true, then all people who lived and died before the coming of Christ were lost. On the other hand, we may argue that while the gospel was not sent to God's children until after the coming of Christ, the gospel then is not to save souls eternally. It seems that any one ought to be able to see the truth of these conclusions; because they are founded on plain Bible facts, taught in all the books of the Bible, either shades and shadows in the Old Testament, or by plain evidence in the New Testament. The new regime, or law of existence of the people of God, came according to the purposes of God in carrying out the cycles of life which make up a proper type of that life to come.

Joshua came as a type of Christ and the two spies as a

type of his life and the life of the spirit, which is to search out the land of Canaan. Of course, they went to the legal house in Jericho, because Christ went to the legal house to get the material out of which the militant body is composed. Christ did not come to the world in order to make a new way to save souls eternally. He came the way. He was the way before He came, just as much so as He was after He did come. In the same way that He does not send the Holy Ghost to comfort us and make us new creatures or to make us sons of God; but He comes in both instances because we are God's sons and daughters. There was no necessity for the appearance of the New Jerusalem to come to the earth until after the death of Christ; yet the Spirit of God comforted His children from at least since the days of Seth. I think it came to Adam and Eve in the same way that it comes to us. As has been stated, Christ had to come at some time according to promise; but His coming at one time or at another made no difference in anything but a time salvation. We are merely raised to a higher knowledge of the perfections of God after the coming of Christ than we were before His coming. Abraham's faith saved him in the same way it saves us to-day, and this salvation was not eternal. Really, eternal means without beginning or ending. Then to have eternal salvation could mean nothing more than coming into possession of something that belonged to us. Salvation is an abstract term, and cannot exist only as it applies to life in a saving sense. If it be without beginning or ending, it surely applies to something of us or in us that had an existence before the world was, in the same way that it follows us after death of the natural body. It has such a broad scope that renews something of us that is impure and makes us

a fit companionship for God, something that God claimed in us that goes wrong by our conduct and requires righting which we can't do. We have to be born again, is the conception of the scripture to illustrate the renewal of our existence in relation to this eternal principle. Going out of one state of existence into another is being born again. Before being born the first time we have no separate existence of ourself. If we are born again, it follows that we again have a dependence on some similar claim to a motherhood in which it is best for both mother and son that we are born. This second state of existence into which we are born is the Kingdom of God. We are at this second birth capable of entering the Kingdom of Heaven, under condition that Christ comes to us and shows us that He is our Saviour. He is just as sure to come as we are born again, because God says that when He begins a good work He will perform it, or finish it, until the day of Jesus Christ. If it is finished then we have a right to this heritage of eternal life. If the work is not begun in the individual at no time, it is evidence that that individual has no right to eternal life.

We are not to be the judge of who is an heir of God, until the heir comes in possession of his inheritance. The things which he shows to others, that makes the visible heir know that these same things belong to him, brings the two into a brotherhood which begets all the pleasant relations of obedient brothers. I can remember when I was a boy how admiringly I looked on a big grown brother, and how great and strong and handsome he was in my estimation. There was something mutual about us that made him appear to me as he was. He had looked on me with a loving, strong, protecting care, which gave me the estimate I had of him. He carried

me on his shoulder and gave me other similar evidences of his affection for me, is the reason of my affection for him.

We should be just as ready to show our loving kindness to one of the little children of God as His children as the big brother does to the little one when he sees that the little one is a member of his family. The little one not necessarily is a member of the same church organization, because being a member of the church means that we are to go actively to work in the vineyard of our Master and try to show the little weak brother that he has privileges in the same work with us. We must tell him that we, too, feel little and weak; and that we don't go to the Lord in our own strength; that we are weaker than any of the brethren, because we feel that way about it. We couldn't rebuild Jericho at all, after the Lord had torn down the walls with a miricle, after making a dry passage across Jordan, and then placing in our possession the city by making daily rounds about it. The last day we are to go seven times around it, by rehearsing all the other six days and that one as well. When we are in possession, what need then to rebuild another, around which we must travel again with Joshua. It is ours now, and the one which Christ builds is a pure one with all the costly elements of Heaven in it. It requires a death to rebuild Jericho. Israel burnt the city with fire; all the people of it were burned, except Rahab and her father and mother and brethren and all she had, and all her kindred, and left all they had saved of her house without the camps of Israel, where they are to this day. Her family represents the condition of Israel before regeneration into Christ's Kingdom, or else she wouldn't have been an harlot in Canaan. She is still an harlot in Israel

after her retention there. She must take her position without the camps. Therefore she is not a member of the Church organic or militant. She doesn't remain on this side Jordan, either, for they are the fighting part of Israel, the machine to do the talking with. The harlot is the child of God saved by the camps, who is not a member of the church. She is the paramour of the inhabitants of Jericho, under the same government of the same king and lives on their protection, rather than within their protection. She is known to them in Jericho as an harlot, in the same way that the non-membership of God's children are known to the world. They live on the walls of the common law, or the protection of the common law from which they are moved by the two spies before the wall is torn down and the city of nature destroyed. The miricles being done by God toward Israel in making dry passages through the sea of life and the river of death, leaving nature drowned in the sea and the princes of the law buried in the river of death, resurrecting Israel to life and liberty in the wilderness, and raising the disciples from the bosom of death to a newness of life, as a pile of stones in Gilgal near Jericho. Then it was that the hearts of both Jericho and the family of the harlot melted. The natural man is always afraid of the miracles of God, as well as the children of God fear the violation of the law of God. The natural man fears such things as storms, lightning and thunder, great depths and great heights, the great depths of the sea of life, as well as the great heights of eternal life. While the Israel of God within the natural man has the Godly fear of the miraculous events of God, yet he looks on with admiration of fear, a fear which is said to be the beginning of wisdom. This fear had no saving influence

of the inhabitants of Jericho; but it did of the harlot, who protected the spies, and in consequence was saved as by fire by the two spies or gospel and spiritual dispensations. We rather enter the spiritual from the gospel. The battle of Jericho was the gospel; the rebuilding of Jericho by Christ is the spiritual in which we find rest, after the walls are thrown down by the battle. When we go straight up into the city we set fire to everything, except the silver and gold and the vessels of brass and iron. They are put in the treasury of the house of the Lord. The silver and gold and these vessels are not used as money value in the house of God, but the gold and silver represent that part of a man which is saved from the burning. Also the vessels of brass and iron are saved as containers. Job says, "Is my flesh of brass?" If so it is a vessel to be saved. Paul speaks of the sounding brass and tinkling cymbal when he is without charity or the love of God. The cymbal is a steel instrument made of iron used in making music. No iron tool was used in building Solomon's temple, which is a type of the spiritual temple which Christ built out of Jericho, or rather on the site of Jericho. These vessels, however, are stored away in God's sanctuary. The iron tools of God were used in the forests of nature to prepare the material for this building of Solomn. The vessels were run in pits in furnaces after the metal was melted out of the ore of nature. God makes one vessel to honor and another to dishonor. He has the right as the owner of the material of all kinds to make of this material what He wants for His purposes. No one will presume to say that this old Adam man is not the same Adam that lay in it's mother's arms as a babe. It grows up to manhood in Egypt, and then God sends Israel in contact or in it there.

Israel crosses the sea of life and God drowns the Egyptian. Then the Egyptian has lost his supremacy and is as dead. Yet when the law come to Moses the Egyptian revived and Israel died, that is, died daily. We carry this Egyptian on as a revived natural man. You were only half killed after crossing the Red Sea is apparent. This revived Son of God goes on with us, while we die daily, until we get to Jordan. Then we emblemize another death, burial and resurrection in the river of Jordan. The twelve princes are buried, emblematic of the element of the dual man of the law, which had been dieing daily, and which is now buried in baptism and the same Israel raised as the disciples of Christ to preach the gospel. Israel is now prepared to serve God in this figure of allegory. The first death was the natural man; the second was the spiritual man. Israel is the one raised to a newness of life, justified by the leadership of Joshua as a type of Christ. Moses and Aaron, who are of the law, did not lead Israel into Canaan through baptism. Christ must do this. These are shadows here leading up to Christ.

We will take the dead Egyptian as the natural man, dead so far as his supremacy over the Israelite is concerned. He had the supremacy in Pharaoh's kingdom in Egypt. Now he is drowned when he passes the dividing line between Egypt and the wilderness. All the country between the crossing of the Red Sea and the land of Canaan proper is called Canaan, under the rule of Solomon, the spiritual kingdom, because all that country was at peace under his reign. There was no wars during his reign. Then when the Egyptian revived or came to life it came to life in just this way: When the holy law of God came in the ten commandments and the ordi-

nances in the Levitical laws, they came to Israel as such. But the Egyptian, as a natural man, construed these laws are belonging to him, and began to comply with the moral aspect of them in this way: He took the seventh day literally and decided that to rest nature on that day was the meaning of that commandment, and hence proceeded to comply with that feature of it only. There was a demonstration of this fact in the worship of the calf as elements belonging to Egypt. To honor his father and mother was only to give respect to his earthly father and mother alone, that his natural life might be long in its sphere. This is as far as he can go in his reasoning. In fact he knows nothing of the spiritual honor here referred to as applying to Israel. So it is in all the whole laws, both of which are given to Moses. As children of God they both visited the ten commandments as well as the ordinances of the Levites. The Egyptian not being subject to the most important phase of these laws and ordinances adhered to the one side only of their meaning; hence he revived to this part of them only. This part of the two Adam men exists in us all to-day in the same way it did on the occasion when the allegory was written by Moses. "When the law came sin revived and I died." Pharaoh is the spirit and the Egyptian is the house over which the spirit rules the Egyptian. Israel moved, as it were, into the house of Pharaoh and became the subject of Pharaoh until it was delivered from Egypt. The delivery was from the rule or kingdom of satan as Pharaoh. Satan revives when the law came over Israel. The law was not given to Israel in Egypt, but in the wilderness, which is a state of life and not the law. The law was given to Israel while in this state of doubt, in the wilderness, because wilderness is a type of doubt. Let's

keep in mind that the flesh is the temple or house and that the Egyptian, as the house of Egypt, was washed to the shore of the wilderness in which the Mount of Sinai was located. This Mount of Sinai was not in Egypt under the rule of Pharaoh. We are delivered from the rule of Pharaoh, because we are taken out of his realm or kingdom. He can never legally rule us, except while we are in Egypt, because he is king of Egypt and not over the country or state of existence in which we live in the wilderness of Arabia. The country of Arabia extends all the way from the crossing of the children of Israel at Suez to Canaan. The country of Canaan in the days of Moses was Palestine in the days of Christ. The same country of God, but it was under a different state of habitation in every political change. Egypt belonged to God when Joseph was sold there; but it was under the political rule of Pharaoh at that time. God begins to show the relation that both Egyptian and Israelite bear to Him in Egypt when He begins the work of regeneration. Both people together are not a generation of God. Israel must be regenerated by taking them out of Egypt, or the realms of the rule of satan. The war in Heaven has begun and satan is cast out of Heaven. Isaiah refers to this condition as the daughter of Zion when he says: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." The lodge of Israel in Egypt is not the house of God, only a lodging place for Israel. The cottage is in the vineyard of Canaan, because we have no abiding place in the wilderness where the law is given. The besieged city is in Canaan also as a type of the city of Jericho. The spies were to view out Jericho, where the daughter of Zion dwelt on the wall. Israel here comes as a type

of regeneration with the type of Joshua as Christ and relieves the harlot from the wall of the city. The wall of the New Jerusalem is not New Jerusalem. The wall is the protecting power of the city; and the harlot lived on the protecting power of the King of Jericho. This king had the different nationalities of Canaan, even inhabitants of other nations outside of Canaan, under his rule. If you live in a kingdom you must be subject to that king over the kingdom. Yet God is King of Kings and Lord of Lords. He rules every nation according to His purposes. If this is not true God wouldn't have permitted Joseph to be sold into Egypt. Joseph told his brethren that it was the work of the Lord to preserve Israel. Then Christ was to preserve the seed of God. A seed will grow in whatever soil it is placed. When Israel was sown in good soil she bare three kinds of crops—some thirty, some sixty and some one hundredfold or per cent. They grew but thirty per cent in the wilderness; under the law of God and the law of Christ they bear sixty per cent; under both God and Christ and also under the instructions of the spirit, Israel bears one hundred per cent. It is the condition into which Israel is placed as to what sort of a crop yield she produces. All ground in which Israel was planted to grow crops is good ground. She bore no fruit whatever in Egypt, except to make brick and build treasure houses for the evil spirit. She did not serve God there as a crop yield, did not farm at all.

In the wilderness Israel bore fruit to the law only, the Mosaic law. This crop yield may bear thirty per cent, which is practically one-third of the unit of strength of production; that is, one-third of what is capable of being grown under the influence of all three of the trinity.

The same line of thought is carried out when the parable of the tares growing in the wheat is used to illustrate. The tares are sown when sin revives. They are threshed out and burned in Canaan, as in the gospel. The rest we find is after the battle, in knowing we served God with our best ability. Therefore, when sin revives in the law the tares are sown by the evil spirit. The reason the tares are sown is because we render ourselves servants of the evil one by disobeying God. We are here under a system of laws, in the observance of which we live to the blessing in the doing; but we die in the disobedience of them, that is to the enjoyment in obedience. Yet Pharaoh is not king any more with us. We never see him anymore in the capacity of a king over us. We may serve him at will, and then we may say to him, as Christ did, "Get thee behind me, Satan."

When Christ comes to an individual He takes his disabilities on Himself and thus relieves him of the system of life in the wilderness. In the first epistle of John we learn: "Whosoever commiteth sin trangresseth the law: for sin is the trangression of the law. And ye know that he (Christ) was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed (Christ) remaineth in him; and he (the one born) cannot sin, because he is, born of God." This scripture should be a great consolation to the man of God.

This shows that before we are born of Christ we commit sin; that is, before we know Christ. The reason we do not commit sin is because the seed of God, which is Christ, is in us and we do not consent to sin. We violate God's law, but while doing it Paul says we do not consent that it is right. Therefore, we do not sin. Sin, too, is always present when we would do good; therefore, when we begin to do good we are under the law, and then sin revives and I die. This death in the law is a type of the death we die when under grace; and Paul says that it is no longer I that sin, but sin that dwelleth in me. Therefore, in going into the gospel kingdom the princes of the law are buried in the river of Jordan and the disciple is raised to life in Canaan. These are only shadows which point to the substance.

The twelve stones left in the bed of the river of Jordan can mean nothing less than the burial of the Mosaic law, or the life rather under that law. The resurrection of the twelve stones taken from the place where the other twelve were left can, from the same conclusion, mean nothing less than a type of the apostles of Christ in the gospel kingdom as an altar on which the gospel minister must depend for the life of Christ, for the manner of the life of Christ. These twelve disciples of Christ are only the substance, as it were, of the twelve tribes of Israel. These tribes of Israel are shadows thrown back from the apostolic age. All the writers of scripture, outside of the apostles, were prophets, prophesying of the coming of Christ. Because of the new gospel, we may walk on the old or the prophesies outside of the New Testament. Then the prophesies may be regarded as shadows of the substance found in the gospel. Therefore, what the old writers say portrays the life of the Christian. The laws

under which the children of Israel lived will then be an emblem or picture of the laws that are written in the minds and hearts of Christians. We try every day to observe the laws of God as delivered to Moses. We are just as incompetent to keep these laws inviolate as were the children of Israel. The allegory of the travel of Israel is only a portrayal of our lives before we meet Christ as the substance. If it were not so it would not have been necessary to have the life, death, burial and resurrection in order to make us followers of Christ. Every incident in the figures of prophecy from Moses to the apostolic age clearly show this epoch of Christ. The Bible itself begins with the creation of all things, ending in the last piece of workmanship of God in man as a type of Christ. His coming into the world was the last act of God toward man; his resurrection was a complete verification of His identity as the saviour of the children of God. Therefore, the promise of the visitation of the spirit as the complete relation of the trinity toward us, should be, for the same reason, a fact with us as children of God. The minister of the gospel can feel, therefore, sure of the sustaining influence of the Spirit of God to direct him in the way of truth, which is the way of Christ. Any one of God's children has the same influence brought to bear on him as has the minister of the gospel. Thus all the three dispensations are brought to bear in the allegory to show the work of the trinity in all ages of the world.

CHAPTER XIV.

THE TRINITY ON ALL AGES OF THE WORLD.

Christ came according to promise, while the work of God went on before His coming in just the same way that it did after the coming of Christ. If there should be a different system of salvation before the coming of Christ to that after the coming, then there would be a different God; or else the people saved before the flood would be saved differently to the manner in which they are saved since the coming of Christ to the world. God says, "I am God and change not, therefore ye sons of Jacob are not consumed." This scripture applies to the state of man before God leads him through the law dispensation. Then it becomes necessary for Christ to come to this same son of Jacob and take on himself the disabilities of the Israelite of man, that He may bear our sins all the day long. It is such a mysterious difficulty to grasp the detail work of the whole system ,that the children of God are often at sea as to what is the true meaning. If it were possible to understand the correct work of each person in the Godhead, the whole of the Bible would open up to us clearly in every figure of speech used. But this knowledge is not learned by the natural man. It comes by revelation, the same power to receive it that it took to write it. Christ taught the disciples that it was not given a certain class of persons to under-

stand what He taught; but that it was given to the disciples to understand Him. That the necessary element was in the disciples to understand Christ was clearly what He meant to convey to them in this assertion, for they failed often to see what He meant to convey at that time; yet it was made plain to them after He left the world, when the office of the third person in the trinity was set up. The work of the trinity was to teach all things to the child of God. Therefore, the incomplete work before the trinity is established in the man of God, unfits him to see all things. It is a growth. We take anything that grows in nature to show the growth of grace in man. The fruit tree was used when the scripture was made; that is, the elements of fruit are in the tree before the fruit develops in the tree. It requires a process of development before the fruit is manifested on the tree. It requires the heat and moisture to develop the life in the tree so that fruit may grow on the tree. The natural sun is taken as a type of Christ. The sun generates all the heat that comes to the earth from external sources. So Christ is the source of that heat used necessary to produce a growth of life in man. Moisture is taken as a type of cleansing, or a cleanser. It is that part of the blood which is called serum, or the watery part, which conveys to the parts of the body the food properties carried in it to produce a growth to sustain the body as a whole. The food in the water serum is not that principle which we call life, but it sustains life by supplying the necessary elements to the body to keep the body in a normal condition. The body is not the life either; but the body must be properly sustained, that life may remain in it. The water is only a carrier in this sense, or a medium of conveyance. Then if the power of Christ, as is

a type of the heat of the sun, comes in contact with the water of salvation, or the cleansing element in water, then it follows that the light of the sun is the life of man. In this sense the light is knowledge in the same way that the blood elements in the blood sustain life in man. Life must exist in us before the heat and moisture generate growth and development in man. How did this life or principle of life become implanted in man? This very question is what we all stumble over in one way or another. The principle of life exists in the individual. It existed in the Egyptian as well as in the Israelite; but when they both come together they produced the dual man. The Egyptian was killed by God himself and the Israelite was saved. When Israel left Egypt it left the natural world and left the natural man in the world. This natural man is an element in which sin exists. Sin cannot exist in the Israelite after the new birth, because we are taught that the one born of God cannot sin. We know that we do sin. Therefore, the sinner is the one coming to life after regeneration. Who is that one? It is not evidently the Israelite, because he came through the sea of regeneration or the cleansing water of regeneration alive and glorifying God. The Egyptian was washed in this water, covered up entirely, so that he died. After his death he was thrown out of the sea on the side of Arabia away from Egypt on the opposite side of the sea from Egypt dead. When the law of God was given Israel, sin revived or came to life. Israel was not dead at that time, but the natural man was dead. Sin could not exist in Israel per se, as we have shown. Israel was made free from the bondage of sin when it was taken out of Egypt. We are now in that state of life in which Paul says that it is not I that sin any more. Sin could not

exist except in the natural man. Therefore, the natural man came to life and the never-dieing part of him had to carry this load of sinful flesh the balance of his days, as is self-evident. The law of God, however, came to Israel. We are taught that the natural man is not subject to the law of God, neither indeed can be. Therefore the Egyptian cannot be subject to the laws given Israel. Yet the Egyptian must be subservient to Israel or else they could not go together as a dual man.

We are now no longer under the law of sin and death, but under the ordinances of God in the law given to Moses. These were actual laws given the Israel of God in the dual man after Israel was taken out from under the laws of sin and death. We call the state of life in Egypt under the rule in Egypt sin and death. Yet sin is the violation of law, and brings death; the sting of sin poisons the Egyptian body, which results in his death in the sea of life through which both natural and spiritual man began the march out of Egypt. It was all under the direction of God, both death and salvation. The law of God brought to life death and caused life to begin to die, the life of Israel under the law of God. This is explained by watching further the illustration of the circulation of the blood. The elements to sustain life were carried by the water in the blood; in the same way the waste matter of the body is carried away by the same agent of the water. So that the water of life carries the sustaining grace of God to us, while the same water of life carries away from the body death. How is this death removed? It is thrown off by means of the five enunctories of the body. These five enunctories are involuntary organs of the body, so that they are a type of the involuntary laws of God as applied to us in the defense of our

bodies to protect us from the death poison of the dead matter being disposed of in this process. They represent the weapons of the defense of the Israel of God, that never-dieing part of us. Yet Israel suffers when the organs fail to perform their proper functions of office. These organs are to protect Israel. The food comes from without the body, but is prepared within. It is not everything we eat that becomes food; that which is indigestible is thrown off as hurtful to the body. So it is by the protection which God gives us.

CHAPTER XV.

THE LAW OF MOSES.

Under this law of moses, or the law given Moses by which Israel is governed, we are carried on in this process of digestion until the end of life. Christ comes in the process and takes off the possibility of destruction of Israel by this dead body. We suffered under these laws of God by constantly violating them; in the same way we suffer from the violation of the food supply coming in contact with the organs of digestion and assimilation. We would soon wear out and die from these defects; but when we are half dead Christ came to us, being the end of the law to them who are under the law. He saves Israel in the same way that He saved himself. He lived a perfect life; therefore He makes our lives perfect. He died a death of resignation, died to the world. He makes us die in the same way and sustains us in the same way He sustained himself. He rose from death and ascended to God. He will in like manner cause us to rise and ascend to God. We cannot do any of these offices under which God places us. It was just as necessary that Christ took on himself flesh and blood to represent the natural man in order for the final resurrection as it was for him to be God in order to be able to perform the functions of the life He lived or the death He died or tne resurrection performed. He said He laid His own

life down, and had the same power to take it up again. So that He is the same Christ after the resurrection as He was when we were made in His image and after His likeness. We were resurrected out of the Red Sea into one state of existence out of another; the same man crosses the river of Jordan under a different officer of conduct in this second death and resurrection. The first death was the Egyptian, and he was revived; the second death was Israel, for whom Christ died. We say Israel died in crossing Jordan; but Israel did not actually die. It was only a death, burial and resurrection of Christ's body for us as a type. Neither did Joshua die under the transformation of this passage as a type of Christ. He led the children of Israel on until his office expired as the body of Christ. When Joshua died another leadership was established in the order of the providences of God. Just as in the death of Christ, there was an interval of time when Israel was left to herself before she recognized the existence of the comforter or Holy Ghost.

CHAPTER XVI.

THE JUDGES OF ISRAEL.

The judges of Israel represent the different families of the tribes. The first selected by God was Judah. Out of his tribe finally came Christ as the true captain of our salvation. Judah selected Simeon to go up against the inhabitants of Israel with Him, with the agreement that he would go up with Simeon afterwards into his lot. Simeon was the second son of Leah and Judah the fourth. As a type, therefore, Judah represents the house of God and Simeon the law of God. The Levites were administrators of the house of Israel and had no lot in his own name for this reason. Joshua died and left Caleb as the leader in the house of Judah; therefore Caleb will take the type of the fourth spirit in the united nations of Judah and Simeon. They took Jerusalem and set fire on the city.

The Amorites, the tribe of the elder daughter of Lot, forced Saul to the mountains, but the house of Joseph prevailed and made the Amorites tributaries. So that they had to pay to the house of Israel tribute. Yet when Joshua died and all the elders who lived cotemporaneously with Joshua, the people following, did not know the Lord. After the death of Christ up to the coming of the Holy Ghost to Peter, that generation did not know God; that is, they were ignorant of the coming of the

Holy Ghost, in which they were not acquainted with God, with the plans of God toward His people, so that the house of Joseph, who was a type of Christ, succeeded in bringing the bastard nation of the Amorites to pay tribute to the whole house of Israel.

When the children of Israel did evil in the sight of the Lord again the Lord strengthened the hand of Eglon, the king of the Moabites, which put the tribes of Israel under the rule of the Moabites, the descendants of the younger daughter of Lot. They remained under this foreign nation for eighteen years. We must remember that the country of Moab is on this side of Jordan on the east side, the side from which the sun shines into Canaan. The Moabites then would obstruct the light of righteousness from passing over Jordan in the resurrection from the law into the spirit land. How, then, must this obstruction be removed? The service to Eglon by Israel was not a full complement of twenty years, which would have consumed the two eras of the spiritual kingdom here typified; but the Lord was only allowing the children of Israel to reap of the sin of worshiping idols, and thus allowed Eglon to possess the city of the palm trees an indefinite time of eighteen years.

Now, since Israel had paid the debt, they cried unto the Lord for mercy. He always hears such cries. Really, when we consult our own experiences in paying such debts we make very little complaint until the Lord makes us feel the full weight of compensation when He raises up for us a deliverer from the tribe of Benjamin. Ehud was the leader for Israel on this occasion, and he carried the two-edged dagger on his right side, he being a left-handed man. The sword of truth is always on the right side, in the same way that the wise man's heart is on his

right and the fool's on the left side. The dagger, however, was placed on Ehud's right thigh, representing strength in his walk. Ehud carried a present from the Lord in the strength and execution of the sword of truth. Eglon thought Ehud was sincere, according to his conception of God; but when the servants of Eglon were dismissed from his summer parlor, Ehud pierced the dagger into the fat abdomen of Eglon, where it remained, because the skin prevented the withdrawal of it. The dirt or filth came out and Eglon died, while Ehud made good his escape during the time the servants waited for their king to open the doors of the parlor, that they might return to him. When he did not open the doors they took a key and found him dead on the ground.

Ehud escaped to the Mountain of Ephraim, the tribe of the younger son of Joseph, and blew a trumpet, when the tribe followed him to the fords of Jordan, and not a man escaped into the county of Moab, having slain about ten thousand of the lusty Moabites on that occasion. This was the full strength of the resistance to the spirit, as David killed his tens of thousands.

Canaan now has a rest of eighty years, or fourscore, which is a full complement of the two dispensations of both the law and the spirit of forty each. They are now driven out of Canaan into their own country; that is, the soldiers of the Moabites are destroyed in Canaan. The country still remains over Jordan in the way of the child of God as he comes through the wilderness toward the Promised Land. We must remember that the Benjamite led the battle at the head of the Ephraimites. Benjamin is a type of the spirit and Ephraim is a type of the Church triumphant. Ephraim got the blessing in like manner as Jacob did.

So it is in the judges when Canaan disobeys God they must of necessity suffer the consequencies of going into bondage under their enemies. The enemy is always right in the bosom of the child of God and is continually ready to entice us away from God. It was so even with Christ himself; yet Christ did not yield to temptation as we do. Isaiah tells us: "I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." Is it incredible that God would create evil? Is it so that God tells Pharaoh to do certain things and then says to Moses that He will harden Pharaoh's heart that he may disobey God, that he may refuse to obey God? Would any one be so presumptious as to think God capable of sinning, when God is not subject to the laws He gives us to obey? He is God, and besides Him there is no other God. The thing made or created has no right to say to the maker or creator of the thing why he made it so and so. It is under the hand of a sovereign, and can say to this live, and it liveth, or to this die, and it dieth. Even then, it has no law of its own; it is under the law of its master or sovereign. A king absolute is not subject to the laws of his subjects. He may make laws and repeal them at will; yet his subjects cannot. God is King of Kings and Lord of Lords. He can do no evil, because what He does He does it as a sovereign, and cannot be questioned even by kings. He is over all kings as the King of Kings. Take another born of the dilemma: Would any be so foolish as to think anything occurs without the foreknowledge of God; that things happen as a coincidence? If things do happen then, God is not all wise; and if God is not all wise, some of His plans may fail on account of ignorance. If they do fail, all may fail, and if all may fail, then we may be a myth after

life. In fact, what we do here may be a myth and we not know it. If God fails in one thing, salvation may be one of the failures or the contrary of life may be a failure. If anything occurs contrary to the knowledge of God, then there are other gods besides the true and the living God. Is it not clear, then, that when "God declared the end from the beginning" that He knew all this declaration implied? Would the same chain of reasoning in regard to the divinity of God be inconsistent to say that, as God made all things, He therefore knew all about all things He made. Then if God made the serpent that beguiled Eve, would it be any more inconsistent to say that He knew that the serpent would beguilt Eve and cause her unhappiness? Then if things are not just as God intended them, how are they? And if they are not as He intended them, He is a failure, and all His work may be a failure. If God is not perfect, the laws of nature may be imperfect, which we know is not true. If the laws of nature are not true, some great planet may run into line with our earth and crush the whole world out of line and thus destroy the whole universe of existence. In fact, when God declared the end from the beginning it was that His whole counsel shall stand; not might stand, in case we did so and so. If there were not the opposite in all things, when could we know just how to place anything? If there is no evil, how would we know good; if no night, how would we know day; if no heights, how would we recognize depths? If there were no woman, how would the earth increase in mankind? If the earth increases in mankind, and some men disobey God, can't you see how inconsistent it is that God would be ignorant of anything that takes place on the earth. So far as disobedience is concerned, God saw this evi-

dently from before the earth came into existence, because it was then that He perfected the plan of salvation. This very fact should be the ground and pillow of our hope. That we are a failure so far as being perfect in the laws of God are concerned, every one will admit. If, then, salvation could have come in any other way except through Christ, we would some of us be perfect. We know that Christ is the only perfect being on earth, according to record. If so, Adam and Eve were not perfect.

If Adam and Eve were not perfect, they were just as God made them; therefore they were evidently made just as they were made. They were capable of violating the laws of God or else they would not have violated them; hence, the necessity of a saviour before they committed a violation of God's laws.

If Adam and Eve, then, should be so imperfect as to commit sin, why not say that this imperfection extends on down through mankind without regard to the act they committed? If as in Adam all die, why not understand this to mean just like Adam died we all must die who receive a law from God. If the all in the death has reference to the whole family of humanity, the all in the to be made alive in Christ would mean the same number exactly, because God says that the same number which die in Adam shall be made alive in Christ.

The whole system of salvation consists in the death of the first born. Why not say, then, that all who are born again must first have died before the second birth. If the Egyptian died first in the process of regeneration, why was he not this Adam man? All men on earth were not Egyptians and did not die. The Egyptian was taken as a type only to illustrate about this very death we speak about in Adam. The Israelites all die in the wilderness

who were in Egypt as a type of the death of the law or in the law. Would it be incredible also to say that they who die in the law of God must be made alive under the law of Christ? Death in the law is inevitable; life in Christ is just as conclusive. The child who is born in the wilderness will not die in the wilderness, because it must have lived in Egypt in order to pass through that stage which we call conviction of sin. In second Chronicles, when the good King Amaziah ascended the throne of Israel he slew the servants who killed the king, his father, before him. He quotes Moses in his book: "The father shall not die for the children, neither shall the children die for the father, but every man shall die for his own sin."

Ezekiel, in speaking of the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," goes on to show this condition of man under discussion. He goes on to say: "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." There must be a law given before we can violate it. When a law from God applies to a person or persons, they are under that law. When the Adam of man receives a law from God he, just like the first man, goes under the law of sin and death as the first Adam did. The second Adam was the same person, but used as a type of Christ in relation to Eve, his bride. She violated the law as a type of Israel under the law. God placed them there in just the way he placed Eve under the law of death. The Church was under condemnation of death; but Christ redeemed the Church by His death, just as Adam redeemed Eve from death by going out of the garden with her by taking the forbidden fruit

knowingly. He was not deceived as a type of Christ; but the first Adam was deceived, because Adam says that Eve was bone of his bone and flesh of his flesh. She was therefore as much Adam as was her husband. Because Christ was called the second Adam, the Lord from Heaven, was a verification of this position. His body had to die and it had to rise from the dead as well. Then, if a law be given the first Adam and he die, would it not follow that the same Adam would rise, too, again? Christ is put in comparison with the first man Adam. "The first man Adam is of the earth earthly, the second man Adam is the Lord from Heaven." The man part of Christ was from the earth, in the same way that Adam was, and was in this sense sure of death under the law; but the second man Adam in the figure of Christ in Adam was indestructible, because that Adam, like Christ, was not deceived; but went under the law to be raised just as Israel was in Canaan, because Israel is like Eve, it is bone of bone and flesh of flesh with Christ. She is an heir of God and jointly so with Christ, just the same as Christ with God after the sacrfice of the first man Adam. Would any man show any scripture that the second man Adam who went under the law of condemnation was lost? On the contrary, like Christ, he is the one saved. This second man Adam is a type of the one born again. Like Israel, the first man was under the sentence of death in Egypt, but like Christ Israel came out of Egypt saved, or resurrected from the Red Sea out from under the law of death. When Israel came to Egypt it was as Christ coming to an individual. The man born again is just as sure of salvation in all its phases as was Christ.

Caiaphas prophesied that Christ should die and said that it was necessary for one man to die rather than the

whole nation; and not only for the nation but that the children of God be gathered together as one who are scattered abroad. After this declaration of the high priest the Pharisees took counsel among themselves to put Christ to death. The manner of His death was not understood by the Pharisees. They were ignorant of the identity of Christ as the Saviour. Yet this was God's plan of salvation. It was necessary for Christ to die, but the Pharisees would have been far from killing him if they had known that He was the second man Adam. They thought He was the first man Adam. In fact, that was all they killed of him, the first man Adam. That part of Him represented the Egyptian; the part they did not kill, the second man Adam, was as the children of Israel. So we see Christ as the same preserver as was Joseph.

John says in illustration, again: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The fruit of righteousness could not exist except through the death of Christ. It is interesting to notice the physical transformation of a grain of corn as it goes through the different processes to produce the ear. The ear represents a complete crop; one stalk, however, may bring more than one ear. Yet John used the stalk of wheat to illustrate from, which has but one head. There was no indian corn in that day in that part of the world. Wheat was called corn. The life of the grain is in the kernel or heart of the grain. The body of the grain is the starchy part of it that must die when germination takes place. The rootlets of germination feed on the dead starchy product of the grain until it is all consumed, when the plant then seeks other sources of suste-

nance. Then the plant, under the influence of heat and moisture, which are the same conditions existing during germination, begins to send out roots into the earth for food to sustain its life and growth. The air and rains and warm sunshine soon develop the stalk with an ear or head of grain. The earth is the world; the grain is Israel. The Egyptian cannot and did not produce righteousness to God. You may say the grain was planted there; but Israel produced no crop in Egypt. It is true the Egyptian died on the border line at the parting of the ways. The grain begins its growth under the law of God in the wilderness and there began the consumption of the starchy matter for its sustenance as the law. This law died or was nailed to the cross of Christ when He died. Thus we have a type also of the death of the first man Adam when life began to manifest a growth. So that after the death of Christ also the spirit began its work of growth and began its yield of crops. The corn must have the water of salvation, which is a cleansing agent, and must also have the influence of the warm sunshine, which is a type of Christ as the sun, with the heat as the power of God. This growth begins in the wilderness, but does not yield any crop until it produces it in Canaan as a type. In the wilderness the sustaining grace of God comes in the manna from Heaven and not out of the ground as it does in Canaan. Israel ate corn the first time since forty years in Canaan. Here in Canaan, under the influence of the gospel, we get the full crop yield. In fact, the corn is the fruit of righteousness, and there can be no acceptable righteousness except through Christ.. Righteousness does not come by the law. There would not have been any necessity for Christ, if it could have come by law. Christ came in the end of the law,

just as Joshua came immediately before Israel crossed Jordan into Canaan. This same grain produced will each one bring another ear of corn; but each grain is a unit of itself and requires the conditions of being placed in the earth as Adam was in order to bring fruit; or it is like Christ, whose Adam man must die before the spiritual growth takes place. Then it must follow that each man must die for himself, and thus become a sinner before Christ comes and takes his feet out of the mirery clay and places them on the rock. In the law it is marshy and mirey, as in the wilderness. There is no Christ there as the leader. Of course, Joshua was a captain under Moses as the leader in the law; but Joshua fought only as he was directed by Moses. True, the influence of Christ came all the way as a type, even at the beginning in Egypt, as the foundation of the world of God's children.

John in Revelation says on this subject: "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." If the law dies in the Lord, as the grain of corn, their works follow as a crop yield. If the first man Adam dies, it is an evidence that it will rise in some form. We can't say in just what shape it is. We know the green stalk comes from the grain; but all the beautiful growth and development comes through the promises of Christ as the heat of power over the water of salvation brought to bear on the life of the grain. These influences preserve a posterity in the Lord with its increase which belongs to the Lord. The Lord plants the grain and Christ produces the fruit. The Lord planted Adam in the Edon of his life and he died in the Lord in that state. That state was the Egyptian. Then the second Adam came under the law,

not through deceit, but through choice, through necessity, like Joseph, to save a posterity in the earth. He was sold, exchanged for us, because we couldn't extricate ourselves from the fallen state in which we placed ourselves by reason of transgression. The plan of salvation was made before the transgression of the law, necessarily. There must always be a remedy to satisfy a transgression of the law. In the case of Israel it took a Christ from Heaven. In Canaan it takes the leadership of Christ. The difficulty of comprehension comes because we do not understand the office of Adam properly. The great stumbling block comes in our way because we are apt to look on the Adam man as a perfect character, incapable of sin. We know that the first man was made of earth, and in this sense is earthy, transient. He was not made to live forever, because Christ would not have come as a saviour otherwise. Just why God made Adam subject to sin goes beyond mortal conception. We might theorize on the subject, but be unable to draw a logical conclusion to any, except to the man who lives and dies as Christ did. No man does that except through Christ, through Christ's promises, life, death and resurrection. There was no such elements in Adam, the first man, as were in Christ the second man. While Christ is the second man Adam He comprehends the first man as well, or else He would not have been called the second man Adam. He was both man and God.

Paul says in the ninth chapter of Romans, in regard to Israel as men of flesh: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and

the promises; whose are the father's, and of whom as concerning the flesh Christ came; who is over all, God blessed forever. Amen." These Israelites are natural men, but used as a type of the sons and daughters of God. They are the never-dieing part of man, as a type of regeneration. They are a part of Christ, as Joseph was a part of Israel, as a type of Christ. But as concerning the flesh, Christ came to save them. The flesh part of Israel assumes its character when it comes in contact with Egypt, as an Egyptian, or natural man. We are not begging the question, but calling your attention to the facts of types here which must correspond to the substance to which the details point in every phase of the subject. As the poet says, there are ten thousand charms, each detail being a charm. Israel comes under the law of sin and death under Pharaoh as the sting of sin. The result of the sting is to produce death, whether locally, as a part of the body, or as a whole. He is finally destroyed in the sea of forgetfulness as an enemy over Israel. He is the natural King over Egypt, and therefore rules Israel when it as a nation comes into his realms to live. He is no longer over Israel when the power of Egypt is broken or destroyed in the Red Sea. Yet when the law of God is manifested to Israel, as a new law over them, sin revives. If Pharaoh is the sting or whip of death, then sin revives when the law came; but while it comes to life it is out of its realms of authority, and can no longer be the King over Israel. Israel is now the stronger man or the Godman under the laws of God, just as Christ was under the same laws of God. He suffered in our stead in every particular that we had to suffer. He died like the Egyptian and rose for him in the final resurrection, where we hope that we will become sons

and daughters of God. When Christ was baptized He rose for Israel at that time to show His relation to the law under which Israel at that time lived. Israel was not under the law of sin and death when she crossed Jordan as a nation. She left that law in Egypt. The law under which she lives in the wilderness is the law of life and death. They lived daily when they observed the laws of God, and they died daily when they disobeyed God's laws. This latter life and death is temporal or timely, and the life and death has reference to the never-dieing part of the dual man. Christ established His Church for this part of the man. The natural part of us is not subject to His laws in this world. Old nature goes on with us to our graves and continually sins, while the Israel of God goes on as an unequally yoked companion with the natural man until death separates the two conditions. When Christ showed the nail prints and the hole in His side to doubting Thomas, He showed the resurrection of the natural man. This resurrected body, with the wounds in it, was the natural body, was the first man Adam. The never-dieing part reunited with it through the power of the spirit or third in the trinity, and makes the third heaven on earth. He is now freed from sin and its results of death, hell and the grave. In the third heaven we gaze, as it were, up into heaven after Him in His ascension. This is the rest period, the rest era, the rest state of the inner man and the outer man also as hope for the latter. "If in this world only we have hope of all men we are most miserable." As we gaze up after Him we know we will be like Him up there. We are now exercising faith, which comes of a combination of the trinity of God. All these elements were combined in Christ—satisfaction of the law over the first man Adam,

the law over Israel and the law over the combined man in the hope of the reunion of the two in the final resurrection. These elements all belong to this life, as they are revealed to us as mortals of God. In the sense of mortals we both live and die. Mortal means death. Christ here comprehends both death and life.

"The gifts and callings of God are without repentance." Nothing we can do will give us anything as gifts or callings. Repentance means turning away. Turning away, then, did not call Israel and did not give Israel the gifts of eternal life. These callings and gifts were according to the providences of the trinity before we had an existence in this world, in Just the way that Abraham, Isaac and Jacob had their existence before the children of Israel were carried to Egypt as the world.

When we are removed from the natural world we are placed under the revelations of God in the wilderness of doubt; when Christ comes at the end of this doubt, we go beyond hope into the realities of the gospel of Christ, where we walk by faith. The promises were made through Isaac to the children of Israel, called and qualified through Isaac. He typified the callings and gifts referred to in the blessing he gave Jacob before Jacob was sent to the house of Laban for the two brides, in the way that Christ secured both brides in the law and spiritual kingdoms. It was a redemption price. Then the purity of the redemption came as a pre-existing unit or whole in the purposes of God before there were any children made, or else it could not have been a redemption.

In the same way in which all the men of age, and therefore capable of going to battle, were destroyed in the wilderness on account of disobedience, so it is in the law of Moses. The Israel of God who receives the law of God

must therefore die in the law. This same character is made alive in Canaan by the type of the younger generation of Israelites going into Canaan under the leadership of Joshua as the figure of Christ. They are therefore recircumcised, reclaimed. We have no account of any moral circumcision of Israel. This latter circumcision had reference to the gospel kingdom in the same way that circumcision in Egypt was a type of the cleansing of God in the process of regeneration.

It's an easy matter to place our sin on the sholders of Adam and Eve as our forefathers; but if we take the more sensible and therefore Bible idea and call our first state in life Adam and our second state the life of God, we can the better understand how it is that death reigns from Adam to Moses. When Moses comes it means the leadership of the Spirit of God has come. Then as a type death ceases to reign. One may say that Moses came in Egypt; so he did. Joseph came, too, as the type of Christ, and after the death of Joseph it would have been in the regular order for Moses to have come. He came under the second reign in Egypt, and reigned as a leader of Israel all through the third reign of the Pharaohs. He, as well, reigned over Israel in the wilderness out from under the law of sin and death; but was under the law of God in the wilderness. While he was under the law of sin and death in Egypt, was it not also under the law of God? Did not God lead Israel out of Egypt just as He lead her out of the wilderness? Was not the ultimate results of the purposes of God to put Israel in possession of Canaan? Was it not, as well, necessary for Israel to go into Egypt as it was for her to enter the wilderness? Is it not true that physically the children of Israel had to pass through the wilderness before they arrived in

Canaan? There was no other route. So it is to-day; there is no other route to our promised land in the gospel kingdom.

We might as well charge God with unfairness toward us, or in other words to charge Him with the violation of the laws of righteousness, as to say that a law in Egypt was not according to His purpose. Abraham lived in Canaan when that country was promised to his seed. The seed came through Isaac, because Isaac was a type of Christ. This was the reason that God said that in His seed all nations would be blessed. Isaac blessed all nations when he blessed Jacob and Esau; but the blessing of inheritance came through Jacob, as Jacob was to rule over Esau. They both came from a spiritual family in type. Therefore, they both came together in the wilderness as types from the same parentage. The children of Israel themselves came directly from Jacob. All the officers over Israel were of Israel. Moses made the first diversion by going to the tribe of Esau for a bride. Therefore, the family of Esau must necessarily represent the body of the law over which the family of Jacob presides. Moses father-in-law lived near Sinai in the wilderness before Israel crossed the Red Sea, and Moses married before the deliverance of Israel over the sea. Really, Moses father-in-law was of the tribe of Esau, and necessarily there would be no diversion; but the family of Esau was not resurrected as was that of Jacob.

In the same way Jacob married Leah before he did Rachel. Was that not in accordance with the law of God as well as the laws of the country in which Laban lived at the time Jacob married his daughters? Did not Christ come in the end of the law, as the end of the law,

in the same way? He perfected every detail of the law for us before his crucifixion. In the same way Jethro could perfect the law detail for Moses, not as a type of Christ, but according to the detail of the work of the moral law. The letter of the ten commandments is the moral law, and this was as far as Jethro went in suggestions to Moses. Jethro had not been regenerated, as a type of the separation of the natural with the spiritual in the Egyptian with the Israelite. There was no new generation with Jethro, only so far as the Spirit of God took as a bride the natural man from Jethro's house. Moses kept Jethro's sheep, as a type of the obedience of Esau to Jacob, according to the purposes of God. If God loved Jacob and hated Esau before either one had done good or evil, would it not as well be in accordance to His plan toward us that we should live under the laws of sin and death before we did good or evil. The whole matter of doing good or doing evil comes as a clear cut proposition in the fact that the law brethren sold Joseph and meant evil. Yet it was done that good might result. This was the Lord's plan of getting good out of evil. The good came to the perpetrators of the evil deed. The result of the evil deed brought salvation or the preservation of Israel. We ought to like that word preservation in the same sense that we look on the office of Christ, as He came to the earth to preserve His posterity. Before Joseph came to Egypt, he was with his brethren; so Christ was with His brethren before either He or the brethren come to the earth. It was the innate principle in the man that caused him to revolt at the laws of God even in predestination. If it were not so, why did it occur so? If it were not the purposes of God that things

are as He made them, then how are they? Is it a haphazard business that God did when He made all things? If not, God did make all things in accordance to His purposes? If God is an unchangeable God, without variableness or shadow of turning from His purposes, then how could this world be otherwise than it is in all its detail?

On these principles comes the grace of God. If it were not that all things are as God would have them be, then there could not exist the principle of grace or free favor from God. The two horns of the dilemma are from the same head and go, therefore, together. There could not exist total depravity without grace, and grace without total depravity. We could not appreciate grace without depravity, nor could we understand depravity without a knowledge of grace. So then it follows that the children of God are both depraved and full of grace. These elements follow one after the other. When we are under the grace of God we are under His favorable influence; when He withdraws His grace from over us, then we are depraved. We can do nothing pleasing to God, except He be with us. If we trangress His laws, He promises to visit our transgression with the rod. His loving kindness is never totally withdrawn, even with the stripes of the rod. They are as gracious toward us as any other of the works of God toward His children. Then "all things work together for good to them that love God, to them who are the called according to His purpose." Then everything in the world is subservient to the call of God. He raised up Pharaoh that He might have honor of him. Pharaoh represents the spirit dominating the natural man. While the Egyptian represents the natural

man, we have no evidence in this allegory that there was ever any trouble existing between him and his creator till Joseph come within his realms. Until God comes within the province of Adam and gives to him a command not to eat the forbidden fruit, Adam is at peace with God; but after the law came the serpent began his work. There was no work for the author of sin until there was a law from God to man to obey Him. When we disobey God, we become sinners for whom Christ came. If Christ came to die for sinners, then He must necessarily save them all, or else He would be a failure. IfHe is not a failure, He saves all to whom God gave a law of commandment. If God gave the law of commandment to our forefather and let it apply to all His posterity, then Christ will save all of Adam's posterity. But the scripture teaches that "as in Adam all die, so in Christ must all be made alive." Just as Adam died, all of God's children die. Just as sure as they die like Adam died, then they will surely be saved by Christ.

If all die within the province of our first parents in Adam and Eve and all humanity becomes depraved from their acts, then we will as surely have universal salvation, because Christ came to save such and He will save all the father gave Him to save. The fact is that it was the first man Adam of God's children whom Christ died to save. He rose from the grave and ascended to Heaven for that individual. That individual is lost in this world, and is saved by the death, burial and resurrection of Christ in the world to come. The immortal part of man could not die, any more than the immortal part of Christ died.

The death, burial and resurrection of Israel has ref-

erence alone to the law. Of course, Christ died to perfect that law, as well as to perfect the natural man in death. When we remove the possibility of the resurrection of the natural body we remove the hope of the Christian. When also the hope that Christ nailed the ordinances of the law to the cross is removed, then we are as well lost to the worship of God through Christ in this present world. Christ is a complete Saviour in this sense and in every sense. His life is a complete index to the life we should try to imitate. We are depraved just as Adam was before he sinned when the law came. He had no fear of God till he sinned. "The fear of God is the beginning of wisdom." He had no wisdom of God until he violated the law of God; there could be no saviour till there was a sinner to save. The saviour saved him in the law, and not from it. We are not saved from sinning, but in our sins. If we are saved by Christ we are the children of God in order that Christ might save us, because He came to save that which was lost. Just what was lost had a prior ownership, and this ownership was of God, of whom Christ came to save; not to save Adam's posterity, but to save such as receive the law of commandments in this world, and to save its parity in the world to come.

"We are sown a natural body; we are raised a spiritual body." The similarity of the fruits of righteousness is apparent to the resurrection of the natural body; yet the grain must first die before life of the grain takes place. Then the green stalk is very dissimilar to the grain from which it sprang; but it produces the same sort of fruit from which it came. This fruit of the stalk must be reburied as the parent grain before it bears fruit. There is no sort of resurrection except through Christ, through

the spiritual transformation into another similar grain which was sown. "It is sown in dishonor, it is raised in glory." The laws of God are in the grain; the sun of righteousness and the water of salvation must be applied to get the glory of the green stalk. Then the work of Christ bears the same perfect grain in the increase which belongs to Him.

CHAPTER XVII.

SAMUEL.

The dispensations of God are prefigured in the prophetic age with the same precision as they were with the Mosaic. After having Moses as a leader of Israel, and the judges typifying the apostolic, then came Samuel as a leader of the prophetic. "There was no open vision" in those days, and the word of the Lord was precious.

Elkanah was a type of the spirit, as was Jacob. He had two wives. Peninnah represented the law, and she had ten sons as were in the house of Jacob in the law. Hannah had one son, Samuel, as a type of the prophetic coming from Hannah as the true bride, as was Rachel with Jacob. Samuel ministered to the priest of the Levitical law, as did the Israelites under Moses. Eli had two sons as a type of the two broken dispensations of God, as prefigured by the two broken tables of stone by Moses. These two sons were inadequate as sons of the priest, were sinful as violating the laws of God, as were the two dispensations in Egypt and the wilderness. They both were removed at the same time, as were these two dispensations of God by the death of Christ. Then the body of Christ will represent the law in His death and resurrection as well as our bodies of flesh.

Samuel was called four times, but answered only in the fourth call. These calls represent the four eras of God.

In the third call of God to Samuel, Eli instructed him to answer in the fourth as a type of the spirit, which doomed Eli and his faimly of two sons to death, as a type of the death of Moses and the Israelites who lived in Egypt and the wilderness as the two dispensations. Both were broken as a type of the death of the three of Eli and his two sons. Samuel was not of age at this time, as a type of the prophetic celibacy. He serves the law and has not come to the status of manhood as a prophet; yet his calling was of the Lord, and all Israel knew that Samuel would be a phrophet. All this worship was done in Shiloh as a type of the spiritual era. Elkanah was of the house of Ephraim and therefore went to shiloh to worship. Like begets like; spirit worships spirit. The words of Samuel were said to be to the Israelites, and were not therefore to the benefit of Eli and his two sons, who were to be destroyed.

Now, then, the illustration of the four dispensations is again taken up in the battle of the Philistines with Israel. The three days in which the Philistines prevailed represent the three of the eras of Israel up to the establishment of the gospel after the death of Christ. The Israelites brought out the Ark of the Covenant out of Shiloh on the third day of the battle, not until, however, four thousand of the Israelites were killed. They could have killed no more nor no less than the four thousand, as a type of the full measure of the four dispensations. This type was completed in every era of time. The two sons of Eli brought the ark in the same way that the two eras of the law brought the ark from Sinai to Canaan. On this occasion three thousand of the Israelites were killed, which completed the death of the body of Christ through the three eras. The Ark of the Covenant was taken, too,

by the Philistines on this occasion. This represents the dark age of Israel after the death of Christ up to the manifestation of the Holy Ghost to Peter. The presence of the Ark of the Covenant was death to the three cities of the Philistines before it was delivered to Israel. In the same way the law kills all the way up to the fourth era in which the Spirit of God has its perfect work in the rest era. The emerods or hemorrhoids of the Philistines prevented this rest for obvious reasons.

The two cows which carried the Ark of the Covenant to Israel represent the two dispensations of the two laws in which death is the result of both. These two cows were sacrificed by Joshua on the big rock of Abel and the cart was used as the fuel of consumption. No doubt this rock was named for the son of Adam, who was slain by his brother Cain. Cain represents the law and Able the body of Christ, which was an acceptable offering on the rock on which the Church was built. The cows had never been worked. Thus the two last dispensations are offered as a sacrifice in the name of Christ. The calves having been left at home, represent the works of the law being left among the Philistines, where they belong. It must be remembered that a son of Benjamin brought the news of the battle in the last era in which the law was ended. Benjamin is a type of spirit as Joseph was of Christ. The news he brought destroyed Eli, the two sons were already dead. The ark went up by Beth-shemeth, and hence it was evidence to the Philistines that it was not by chance that the hand of the Lord smote them. It was wheat harvest, too, when the ark arrived among the Bethshemites; it was time for the gathering in of the crop of the Lord. The Philistines sent their offering, too, in order to satisfy the wrath of God; it consisted of

the same proverbial five which represent the laws written on the front side of the tables of stone, which look forward to the resurrection of both law and the first man Adam. These were the two slain, and not the children of Israel. It is true that the children of Israel of the fighting age died in the wilderness before they reached Canaan; but the younger generation went into the promised land. That is all of Israel to-day that goes into the gospel kingdom.

When the Philistines made another effort to come up against Israel the children of Israel were afraid and asked Samuel to continually pray to the Lord for them, which he did, and after he offered a lamb, a suckling lamb, wholly to the Lord, then God heard him. The suckling lamb here is a type of the obedience of Christ before His coming to the world. It was a suckling lamb, not weaned, and therefore of age to tread the winepress alone. Christ came then as the obedience, as an abstract, as the lamb that taketh away the sin of the world; the sin of the natural man as the world was taken away from our Israel, was removed. Now, then, the Israelites gain the victory in the battle with the Philistines, and are not any more bothered during the life of Samuel. The Israelites regained all their cities which the Philistines had taken, and were at peace with the Amorites during all this time. The country of the Amorites is on this side Jordan, and the country of the Philistines by the Mediterranean Sea, where the evil spirit entered the swine and were choked in the sea. These Philistines are the swine, and they live by the sea of death. On this sea the ships of death carried the children of Israel to Babylon, back to Egypt, where there was no one to buy them,

Yet they cried there to the Lord and He brought them back to Canaan. This is where we bear our own burdens. Jonah started across, and the storms of adversity cast him into the sea, where he, like the Philistines, was choked in the death-grip of the providences of God and cast back on the land of Ninevah, from the belly of hell. He made the same three days' journey.

The two sons of Samuel are types of the last two dispensations, which must be also redeemed by the death of Christ. These sons, like those of Eli, went contrary to the ways of their fathers, who were types of the two laws over them. The first two had the twelve tribes of Israel with the prophetic laws as well as the Mosaic. The last two had the twelve apostles over them with the life of Christ and the leadership of the spirit, corresponding with the Mosaic and the prophetic. Hence, Israel dmenands a king in Saul. God acquiesces, and Israel goes through another type of the law under Saul to be delivered from under the law into the spiritual in the rule of David. David has a spiritual family as Christ had. Absalom represents the body of Christ, and Solamon, who took the final rule of Israel, ruled in peace over the entire country from the boundary line of Egypt to all the country on this side Jordan, inclusive. There were no wars during his reign. It is a type of that rest which remains for the children of God, in which there is no strife, no contention in battle, but a perfect rest.

Another book could be added to the above synopsis of the life of Saul and David with the types of the families of each. The last of the family of Saul is the crippled Mephibosheth at the table of David and living in the house of David to Jonathan all his life, as a type of the law of

God in his and the love the latter had for the spiritual family is a most beautiful emblem. The relation of David to Jonathan and the love the latter had for the former is a most fitting type of the death of Christ preparing the law for the companionship of the spirit. Rather the life of Jonathan was knit to that of David when the latter come into the life of Saul or the house of Saul. The battles the law waged against the Spirit or the life of Christ are the battles we fight to-day.

May the Spirit of God ever lead us continually in the right paths of duty first to ourselves. Then we are true to the Church of Christ, which should be a refuge to all the children of God. It is the city of refuge in the Canaan of our lives. We fly to it from the pursuit of our own lives of destruction through the leadership of the life of Christ. He had the embodiment of the Godhead dwelling in Him; so that He was in person God the Father, God the Son and God the Holy Ghost during His life. The Keys of Heaven were thus given Him, and He unlocked the prison doors and let us go free. He then left with us the same keys in the hands of the Spirit which liberates His children and lets them have the liberty of life, which His death bought for us. Let me beg all the children of God who may chance read this book to look over the mistakes. I have written the book three times, and still I see so much room for improvement in the last effort; yet I have no further apologies, as I wrote what I have written according to the light I had at the time. If the children of God everywhere would study the scriptures, the life of God in you would apply the evi-

dence of your case from the reading, and lead into many beautiful evidences that you are brought from death to life. I have not tried to hurt the feelings of any sectarian; but on the contrary tried to go above sectarianism into the fields of truth.

With my prayers for the establishment of the truth in the children of God, whom I desire to serve, I am,

J. C. BROCK.

Carrollton, Ga., June 25th, 1914.

THE END

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